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THE

TRUTH AND BEAUTY

OF

THE GOSPEL;

OR,

A SERIES OF

Historico-Scriptural Essays

ON

CHRIST AND HIS WORKS.

BY

C. CESARY,

AUTHOR OF "THE SCIENCE OF THE INVISIBLE AND VISIBLE."

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CONTENTS.

PART FIRST.

CHRISTOLOGY, OR DISCOURSE ON CHRISTIANITY.

Chapter.		*Page.*
I.	Religion and its advantages ; infidelity and its dangers, ...	1
II.	Christianity and Infidelity, ...	15
III.	Necessity and utility of Revelation ; Reason and its deficiency, ...	20
IV.	Authenticity of the New Testament ; and its integrity, ...	40
V.	Existence of Christ and his works proved also by the Pagan and Jewish writers, ...	51
VI.	The divine origin of the Christian Religion proved by the miracles of Christ, ...	62
VII.	The divine origin of the Christian religion proved by the resurrection of Christ, ...	73
VIII.	The divine origin of the Christian religion proved by the verified prophecies of Christ, ...	87
IX.	The divine origin of the Christian religion proved by its rapid propagation throughout the world,	97
X.	The divine origin of the Christian religion proved by the sublime morality and character of Christ,	107
XI.	The divine origin of the Christian religion proved by the surpassing wisdom of Christ, and by the peculiarity of his speech, ...	117
XII.	Divinity of Jesus Christ and of the Holy Ghost,...	127

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PART SECOND.

THE TRUE CHURCH OF CHRIST.

I. A general view of the Churches professing Christianity, ... 146

II. Anabaptists', Quakers', Moravians', and Methodists' rule of faith, ... 183

III. Protestants' rule of faith,... 186

IV. The true rule of faith how established ; and what about the Pope and his rights ,... ... 197

V. Distinction between the fundamentals, and non-fundamentals, ... 219

VI. What is the true rule of justification,... ... 222

PART THIRD.

DOCTRINES AND OBSERVANCES OF THE TRUE CHURCH OF CHRIST.

I. Auricular confession of sin, ... 228

II. The doctrine of the real presence of the body and blood of our Lord Jesus Christ in the blessed Eucharist, ... 247

III. The holy sacrifice of the Mass, and why mass is said in Latin, ... 274

IV. Whether visible ceremonies, and the use of statues and pictures are against the word of God, ... 286

V. The veneration and invocation of the saints, ... 299

VI. Veneration of the relics of saints, and pilgrimages, 310

VII. Hades or Purgatory, ... 313

VIII. Lent, fasting, and abstinence, ... 325

IX. The doctrine of indulgences, and the origin of Protestantism, ... 333

X. The inquisition, ... 342

XI. Reading of the Bible, civilization, and salvation,... 347

XII. Whether baptism by immersion, and baptism of adult only was intended by Christ, ... 355

XIII. Devotion to the Blessed Virgin, ... 362

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PREFACE.

THE present work is in continuation of "The Science of the Invisible and Visible," which was published in 1872, and which, the author is happy to state, was largely patronized by all classes of people—Christian as well as non-Christian. It is sincerely hoped that the same welcome will be accorded to this work also, which on perusal will be found equally interesting and instructive, both to Christians and non-Christians.

The previous work treated in general of God and the Creation: the present has reference more particularly to the will of God in regard to the actions of man. It is not sufficient to know that there is a Supreme Being who has created us and everything around us; it also behoves us to love and worship him in the peculiar way he has revealed—to comply with those peculiar commandments he has set before us.

Now, we are informed by sacred history that immediately after God created the world he conversed with man, but that when man by sin degraded himself and lost all confidence and the privileges which were allowed to him,—*i. e.*, of receiving everything direct from God,—he gave a certain code of laws and ceremonies to the Jewish people through Moses, according to which their worship was to be regulated. The Mosaic worship and law were preliminaries to the revelation of the will of God

to man through Jesus Christ, for his redemption, which was accomplished by Our Saviour's death and resurrection, and thereby were fulfilled all the ancient promises of God made to the first man and his descendants, anent their eternal well-being. The religion of Christ, therefore, is the only religion in which God is properly worshipped, and which leads man to the knowledge of the true God and to the attainment of eternal life : hence it claims our unqualified esteem and veneration.

Indeed, it should be a matter of the greatest interest and paramount importance to us not only blindly to believe in Christianity by faith, but to know that Christianity is based on a firm rock of incontestable evidences and proofs, which the human reason and intellectual power can test. History ushers us into the very cradle of Christianity, and presents to our view all its subsequent progress, beauty, and triumph. This historical research after Christianity convinces the minds not only of Christians by its irrefragable arguments, strengthening their faith in this age of infidelity, but also of those who are yet out of its pale, and who may satisfy themselves by investigating its truth and beauty, and may recognize in it a more exact conformity to rational principles than can be found in any other religion.

Ignorance and prejudice are the two great baneful obstacles that hinder mankind from opening the eyes of their soul to the light of a religion which has the greatest credibility of truth, and which surpasses all others in the beauty and sublimity of its principles of morality. For men blaspheme what they ignore—prejudice prevents them from enquiring into the truth, and deters them from reading

books that treat on Christianity, or on the tenets, doctrines, and practices of the true church of Christ. It is a common saying: examine both sides of the question—*audi utramque partem;* hence, a person who has been led away by reading infidel works against God, Christ, or the true church, ought in all fairness to read the replies given to them and judge for himself. Indeed, if men examine minutely articles that are destined for their corporal food or ornament before using them, how much greater care ought they to bestow on what concerns their future weal or woe!—*i. e.*, they should examine into the truths of Christianity, and of a church which is considered to impart life everlasting to her children, and which claims the right of being the oldest, the purest, the one that was established by Christ, the Son of God, and founded by his apostles, and sealed by their blood and that of her first followers, and defended by the pen of all the greatest men of subsequent times.

Moreover, the reader will find in the pages of this book the principal points of the morality of the Gospel, which breathes but divine unction and veracity, by the practice of which man becomes really a true and perfect child of God here on earth, and heir to eternal glory hereafter in the world to come. And as during the course of the year many commemorative feasts are celebrated by Christians in honor of the three persons of the Holy Trinity, and especially of the Saviour of the world, it is useful to know what they mean, and what practical lessons of virtue they teach us.

The author here, as in the preface to his former work, craves the indulgence of his readers in regard to the

style and diction of his language : it will be remembered that he is not an English scholar, and he trusts that his shortcomings in this respect will be overlooked. He likewise begs to observe that his book is open to correction and modification on conviction, should it contain any opinion that may be shown to be untenable.

Finally, the author begs to state that although some of the ideas and passages are borrowed from others who have written on similar subjects, yet the greater part of the book is original in regard to ideas and arguments, and the mode of treating them ; and he hopes that the public will accept, if not all new, at least many things treated in a new manner—*Si non omnia nova, saltem multa noviter dicta.*

C. C.

PART FOURTH.

DOCTRINES AND MORALS OF THE GOSPEL.

I. Difference between the material and the spiritual light, ... 376
II. From where the perdition of man comes, ... 379
III. Why the wicked is permitted to live in the world, 385
IV. Whether God is impartial in bestowing his goods on his creatures, ... 390
V. Difference between the death of a just man and that of a wicked, ... 399
VI. Whether the soul and the body of man will perish after death, ... 405
VII. What was the object of Christ's transfiguration on Mount Thabor, ... 414
VIII. Whether there is an everlasting pain in hell, ... 423
IX. Christian marriage, ... 442
X. The duties of the husband taught by Joseph, ... 450
XI. The duties of the parents towards their children, 455
XII. The duties of children towards their parents, ... 461
XIII. Teacher, literature, and companion, ... 466
XIV. Christ and the Devil, ... 478
XV. In what sense Christ is shepherd and we are his sheep, ... 486
XVI. Preachers and hearers, ... 493
XVII. Utility of putting in practice the word of God, ... 501
XVIII. Distinction between the letter and the spirit of the Divine Law, ... 509
XIX. Advantages of doing Penance, ... 515
XX. How God is moved towards the sinners and the saints, ... 522
XXI. Motives for loving God and man, ... 527
XXII. Nature and qualities of Faith, Hope, and Charity,... 535
XXIII. The Eight Beatitudes, ... 546
XXIV. Advantages of a Retreat, or spiritual exercise, ... 558
XXV. The necessity, utility, and the manner of praying,... 562

XXVI.	The Lord's Prayer, ...	569
XXVII.	Respect due to the house of God, ...	582
XXVIII.	Advantages of being submissive to the will of God,	586
XXIX.	To know oneself is great wisdom, ...	591
XXX.	Advantages of humility ; danger of pride, ...	596
XXXI.	Weeping according to God, and rejoicing according to the world,...	602
XXXII.	Difference between the worldly and the spiritual joy,	607
XXXIII.	Difference between the bodily and the spiritual exercises, ...	613
XXXIV.	Spiritual acts of mercy, ...	618
XXXV.	Obligation of giving alms ; danger of avariciousness,	623
XXXVI.	The virtue of gratitude ; the vice of ingratitude,...	631
XXXVII.	Truth and lie ; peaceableness and anger ; activeness and indolence, ...	637
XXXVIII.	Dangerous results of loquacity and irascibleness,...	644
XXXIX.	The sin of impurity ; and its fearful effects, ...	651
XL.	Advantages of circumspection ; the art of utilizing time ; the method of drinking wine, ...	657
XLI.	The mode of Christian dress, ...	663

PART FIFTH.

THE CHRISTIAN FEASTS.

I.	Christmas day.—The object of Christ's birth ; and the lessons he teaches us, ...	669
II.	New Year's day.—Gratitude to God for his goodness, ...	679
III.	The Epiphany.—What the wise men of the East teach us by their visit to the cradle of our Lord, ...	686
IV.	Passion Sunday.—Advantages of suffering for God's sake ; or, that tribulation at times makes a man better and wiser, ...	692
V.	Palm Sunday.—Mystical meanings of Christ's entry into Jerusalem, ...	697

VI. Good Friday.—The blessings obtained by the death of Christ, ... 705
VII. Invention of the Cross.—The apparition and invention of the Cross, ... 715
VIII. Easter Sunday.—Distinction between the resurrection of Christ and our resurrection, ... 721
IX. Ascension day.—Exaltation of the human nature by the ascension of Christ, ... 734
X. Pentecost day.—The descent of the Holy Ghost, and its benefits 740
XI. Trinity Sunday.—Christian perfection taught by the Holy Trinity, ... 749
XII. Sacred Heart of Jesus.—Advantages of the devotion to the Sacred Heart of Jesus, ... 755

ERRATA.

Page.	Line.	For	Read
12	22	more wise	wiser
66	2	of the effect	the effect
76	18	as St. John	St. John
120	22	on their	in their
214	31	Cobben	Cobden
222	3	Armenian	Arminian
260	16	objects to	objects other
263	4	suffered	supped
,,	7	that Christ	that as Christ
,,	,,	so as this	so this
342	10	church	church—(see Chambers's Encyclopædia, vol. V. "Inquisition")
349	6	Americo Vespazio	Amerigo Vespucci
421	20	nor had	and had
524	12	to be married	by marriage
672	2	the John	John the
689	2	expedition	expeditious

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Truth and Beauty of the Gospel.

PART FIRST.

CHRISTOLOGY, OR DISCOURSE ON CHRISTIANITY.

CHAPTER I.

RELIGION AND ITS ADVANTAGES ; INFIDELITY AND ITS DANGERS.

" It is now the hour for us to rise from sleep, for now our salvation is nearer than when we believed." Rom. XIII—11.*

By these words the holy Apostle Paul exhorts every one of us to rise from the slumber of indifference and sloth, and to employ ourselves earnestly in the work of our salvation. When the dawn approaches, and the rising of the sun is at hand, industrious people awake from sleep and prepare themselves for work that the rising sun may find them ready ; in like manner, as the Sun of justice is not far distant from making his appearance, we should also prepare ourselves for the work of our salvation, that He may find us ready and render to every one according to his work. Every day that is past brings us nearer to the end of our life, and as those who run a race strive to accelerate their speed at every step to reach the goal first, in order to get the prize, so also ought we to exert ourselves more and more, the

* This is the text which is read on the first Sunday of Advent.

nearer we approach the end of our life, when we shall be rewarded according to our merits. The thought then, of our salvation ought to engage all our attention, and consequently a greater fervour and zeal should animate us to perform the acts of religion. But we are almost entirely concerned with our temporal affairs, and do not think of our Creator, or what will become of us hereafter, when death shall put an end to all our worldly pursuits. Hence we live as if there was no life to come, no immortality of our souls, no retribution of good and bad deeds. Instead of keeping constantly in mind the fact that man was created by God for this end, that he might praise and reverence the Lord his God, and by serving him here on earth at length, be saved, we follow by our deeds the saying of the wicked 'Let us eat and drink for to-morrow we shall die.' (1 COR. XV—32.) For temporal welfare men travel from country to country, from port to port, not minding the gales and winds, lions and sharks, sun and rain, heat and cold; they brave all sorts of dangers and troubles in the hope of gaining their bread which feeds their body, but they will not take trouble to exercise acts of religion—praying, going to Church, meditating on their end, reforming their conduct, and raising their heart towards heaven. No, they do not care a whit for religion, do not fear to offend God, oppress their neighbour, are not in any way sorry for their misdeeds. 'O ye sons of men, how long will you be dull of heart? Why will you be in love with vanity, and seek after lying?' (PSAL. IV.—3) Is it not then, madness to take so much trouble and undergo so many hardships for the attainment of perishable goods, and be indifferent and careless about things

that will render men happy for all eternity? Hence Christ shewed that belief in God and in his son, Jesus Christ is the first step to salvation, and the practice of good works is the accomplishment of it. With regard to the first He says 'Labour not for the meat which perisheth, but for that which endureth unto life everlasting.' (JOHN VI—27) 'I am the bread of life, he that cometh to me shall not hunger: and he that believeth in me shall never thirst.' (JOHN VI—35) And again: 'This is eternal life: that they may know you the only true God: and Jesus Christ whom thou hast sent.' (JOHN XVII—3) With regard to the other He says: "Not every one who calls me Lord, Lord, shall enter into the kingdom of heaven, but he who does the will of my Father, he shall enter into the kingdom of heaven." (MATH. VII—21.)

2.—But one might say, "I don't care for religion, as I don't believe that there is a God, immortality of soul, and retribution of good and evil deeds—heaven and hell; and hence, I follow the bent of my inclination." In reply I say, that this reasoning is both unsafe and insane. And why? Because all nature shows that there is a Supreme Being, infinite and intelligent, and who has made this Universe. "If an Angel even devoid of sense were to dwell among us, he would see the earth full of the goodness of the Creator. Every flower in the field, and every star in the firmament, every limb in the human and animal body would be a clear witness of the power, the wisdom, and the glory of the infinite Maker." But even if, for the sake of argument, we could not prove with any show of certitude, the existence of a God, of the immortality of soul, the existence of hell and heaven, yet the very probability of a

first Being (who is the Creator and Judge) and of future life—of hell and heaven—would not permit us to be infidels and indifferent about our salvation. While there are great reasons to believe that there is a Maker of the world who governs all our affairs, as there are clear signs and contrivances of wisdom displayed in the formation of things and beings; so also, all mankind have believed in a God, have worshipped Him, and offered up prayers to Him. They have further believed that man after death is not annihilated, and that the wicked are punished in hell, and the virtuous are equally rewarded in Heaven.

Now that all mankind believe in the existence of God, in the immortality of the soul, in the pains of hell, and the happiness of heaven, is clear from the account of ancient and modern people and philosophers,—from the prehistoric and historic facts. And indeed, says Plutarch (Contra Coloten. Epic.) "If you travel through the whole world you will meet with cities that have no walls, literature, laws, houses, riches, coins, theatres, but you will never come across a city without its temples and gods, to whom they do not offer prayers, make vows, whom they do not consult, and to whom they do not offer sacrifices, either in thanksgiving for good received, or with a view to remove evils. Hence I believe it possible, to build a city without foundation rather than to make a city without the belief in gods." Likewise Cicero (L. 1 de Leg.) says: "Of all the animals, man only has some idea of God. And amongst men themselves, there is no tribe or clan however rude, savage and barbarous that does not possess some god

although it does not know what that god ought to be." And indeed, as Professor Max Müller, Wolf and others observe, from the accounts of the travellers and Missionaries, it has been gleaned that the Indians of Asia and America, Japanese, Chinese, Australians, and even all other savage people of Polynesia do possess some knowledge of a Higher Power or Great Spirit, although they have corrupted it with numberless myths and fictions. And here it may be observed, that although the plurality of god, is no God, yet that is true when the question is, as to what God is in himself, but not in the mind of the people who thought better to worship more gods than to be without a god. And in the same way, we can excuse their ignorance with regard to the proper attributes of God. For the knowledge of the attributes of God is very abstruse ; and hence rude people could not fare well, when they attributed to the Supreme Being, properties that are not compatible with His essence. But still with all their silly idea about God, they did acknowledge the existence of a Higher Power, from whom things have taken origin and in whom all will end. Again, this notion of a Higher Power in all ancient and modern people, originated either from the tradition of the first men who were created by God, or by the impulse of nature to acknowledge its author by his works, and not by fear of the terrific phenomena of nature, as some would have it; for, if this latter was the case, then all would have thought that God is a monster, which certainly is false ; for even the Scythians, though savage people, addressed Alexander the Great, the conqueror of the world, thus : "If thou be god,

thou shoulds't bestow gifts on mortal men, and not plunder their properties."

To the above can be added the authority of the greatest philosophers that have flourished in every age and country —in China, India, Judea, Rome, Greece and England. Thus for instance, Confucius the Chinese philosopher (who flourished 500 years B. C.) taught men to worship *Shang-te* or the heavenly spirit, and honour him with sacrifice, whose existence and government is clearly manifest from the physical creation, the measured circuit of the seasons, the alternation of light and darkness, the ebb and flow of tides, the harmonious and majestic revolutions of the heavenly bodies. This heavenly Agent or Spirit punishes the wicked and rewards the good.

Coming to India, we find in the oldest Sanscrit books, the Vedas (which were embodied together by Menu the great Hindoo lawgiver, about 800 years B. C.) the mention of a Supreme Being who is the creator and preserver of all things and beings. Sir W. Jones (Vol. VI., p. 418) quotes a learned Brahmin who speaks thus of God: "perfect truth; perfect happiness; without equal; immortal, absolute unity; whom neither speech can describe nor mind comprehend; all pervading; all transcending; delighted with his own boundless intelligence; not limited by space or time; without feet, moving swiftly; without hands, grasping all worlds; without eyes, all surveying; without ears, all-hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all-ruling; all-powerful; the creator, preserver, transformer of all things; such is the Great One."

David also perceived God in his works (PSAL. XVIII-1.)

"The heavens shew forth the glory of God, and the firmament declareth the works of his hands." Solomon, too, disclosed that the world is the work of a Supreme and personal God (WISD. V-5.) "By the greatness and beauty of the creature their Creator is known." Cicero was a great philosopher, and acknowledged that the universe is the work of an intelligent mind (NAT. DEOR. L. 2—C. 28.) "Who will deny that there is not displayed a great wisdom and intelligence in the universe, and that nothing is done or moved by chance, when he observes the certain motions of the heavens and the fixed and orderly revolutions of the planets, and that all of them are so aptly and properly connected between themselves?" Plato was a sage, and he, too, had discovered (Timœum), by the contemplation of the visible world, not only that God has created this universe, but also that He had done so, in order to impart happiness to every creature as much as they are capable of. Lastly, Newton, who was a great philosopher and naturalist, inferred the existence of an Almighty Being from this fact, that both the primary and secondary planets have the same orderly motion; that all of them are moved apparently from the east to the west; and notwithstanding the disturbance of their mutual gravitation, they make their round or usual revolutions in a stated and fixed time, and do not change their common centre, although they move far and wide throughout the whole space of the sky, even in the regions far from their common centre. Now, in order to compensate their mutual disturbance and perform their orderly revolutions, an infinite, omnipotent, and intelligent Being is required, so as to give them the same inclination towards the same region (OPTICA 1—3.) How unlike then,

are our modern philosophers—the atheists, and the positivists—whose infidelity is refuted by the authority of the above mentioned ancient philosophers; who abandoning the foundation and origin of all truth and science,—God—have wandered from error to error, have deified their own reason, and thus have never come to the knowledge of wisdom. Hence, whilst the really wise man pushes his enquiry to the final cause, which regulates all the phenomena of the world, the infidel stops short at outward facts only, and never looks to see what is at the back of the invariable laws of phenomena. As a peasant or ignorant man seeing the outward hands and dial of a clock, which is attached to a tower or wall, would imagine the dial and hands of that clock to be independent and moved by themselves, and will not look to the other side of the wall, where the machinery is located, and whence the hands are moved, so these ruthless infidels stultify themselves by never extending their enquiry beyond the veil of the outward appearances of the phenomena of the world. These are the wise men of whom St. Paul says (ROM. 1—22.) "Professing themselves to be wise are become fools."

I know that atheists might elude the authority of the philosophers on this ground, that philosophers infer the existence of a Supreme Being from the design discovered in the works of nature. Now, they say, every day thousands of animalcules and worms are generated without any design from mere corrupted matters, for instance, worms from the rotten meat, &c., in like manner, they argue that other beings also must have been produced by chance and fortuitous combination of matters.

In reply to the above, I say that it has been proved by

experiment that insects are generated from ova which are every where present, but that they remain undeveloped until they meet with the necessary nutriment and heat for their development. Microscopic researches and experiments forbid us any longer to believe that fermentative or putrefactive matter spontaneously gives birth to living creatures. Such matters do but furnish the necessary circumstances for hatching the germs or ova which are present in such immense numbers in the atmosphere. The doctrine of equivocal or spontaneous generation seems conclusively refuted by the experiment of Schulze, detailed in volume 23 of Jameson's Journal. (See the footnote of Frederick Von Schlegel's Philosophy of Language, p. 121). Indeed there is no worm generated in the meat when it does not come in contact with the flies that lay eggs. Now, how do the atheists know that there is no design in the generation of the worms? Why, they might be intended by the Creator, either to be the food of other animals, or to fertilize something else.

Moreover, there is the prehistoric fact by which we can prove that all people have believed in a God; namely, if you search the ancient records, you will find the Highest God had received the same name in India, Greece, Italy, Germany, amongst the Aryan people; and the name meaning the same thing amongst the Semitic tribes—Hebrews, Phenicians, Arabs; and the same word for God,—amongst the Turanians, Chinese, Mongolians, Huns and Turks. For instance, in Sanscrit *Dyaus Pitar*, in Greek *Zeu Patir*, in Latin *Jupiter* means "heavenly Father" which is tantamount to "Our Father, who art in heaven." Again, in Hebrew *El* or *Elohim* means the Strong One; in Arabic *Ilah*

or *Allah*, in Phenician *Eliun* signifies the Highest God; likewise in Chinese *Tien* means God, *Shang-te* High Spirit, *Shangtien* High Heaven: namely, the Great One, He that dwells on High and regulates all below. In Mongolian *Tengri* and in Hunish *Tang-le* signify, God of Sky; and according to the Chinese historians, the ancestors of the Turks worshipped *Teng-i-li* which means God or Spirit in general.

Now these words are not mere idle words, but they bring before us with all force and vividness the idea of a Being which was believed by the ancestors of the whole Aryan, Semitic, and Turanian race before Homer and the Vedas, Moses and Confucius existed—and before the Chinese were Chinese, Greeks, Greeks, Jews, Jews, Romans, Romans.

Again, it should be remarked here, that since the above words—all expressive of a Supreme Being who rules and governs the universe from above—were used not only by the learned and philosophers, but also by the unlearned and country people who had perhaps never come in contact with the literati, it is clear that the knowledge and the worship of a Ruler of the world must have originated from the first men who were created and taught by their Maker Himself to address Him with these following titles viz:—The *heavenly Father*, as "Our Father, who art in heaven";—The *most High*, as "He that dwelleth in the aid of the most High shall abide under the protection of the God of heaven" (Psal XC.—1);—The *great and strong*, as, "That which my Father hath given me is greater than all, and no one can snatch them out of the hand of my Father" (John X—29.) From what has been said above

it would appear that as Christ taught his disciples to address God, as "Our Father, who art in Heaven," so God instilled into the hearts of men the idea of addressing Him in the foregoing terms.

The same can be said with regard to the immortality of the soul and retribution of good and evil in the other world: for at all periods and in all places, even ignorant and barbarous people have had the belief that our souls survive the dissolution of our bodies. We find in the book of Homer (Odys. 12. v) the doctrine of the immortality of the soul asserted; and you will find the same belief in the *Æneid.* of Virgil—that the virtuous enjoy a bliss in the camp of *Elysium*, as in *Orcus* the ungodly are tormented. Again, in all parts of the world, as trustworthy travellers assert—in China, India, America, Australia, Africa—people perform ceremonies, superstitious devotions at the grave, consult and invoke the dead. Hence we can conclude with Seneca (Ep. 110) "The consent of all mankind has great weight to prove the immortality of the soul, for every one either fears or worships hell."

From the above I draw this conclusion, that those who are infidels, careless and indifferent about religion on the plea that there is no God, hell and heaven, retribution of good and evil, are in great danger of losing their souls for all eternity. For if there be God, hell and heaven, their wickedness and infidelity will be punished, and then there will be no remedy.

3.—I have heard that once a *Friar* was met by an infidel who said to him,—"Good father, why do you lead such a penitential life, why do you mortify yourself by fasting and abstinence so rigorously? Now come give up your

habit, get married, have all the domestic comforts, and enjoy the goods of the world. For there is no fear of being punished hereafter for any thing bad; no reward for virtue, as there is no God, no hell or heaven." The friar answered: "You are wrong in advising me to change my habit and tenor of life, for if there be God, hell for the wicked and heaven for the virtuous, I am on the safe side, and you will find your mistake, and will be disappointed in your expectation." And indeed, this answer is full of wisdom and prudence. Namely, always to be on the safe side. By it we lose nothing. Suppose I have abstained from worldly enjoyments for a century, the utmost that I can live, and if after death there is a reward for virtue, I will be rewarded by future happiness that has no end. But if after death there be no remuneration, I will be as if I never had any existence, had suffered nothing. On the contrary, suppose you have enjoyed the choicest delights during your life time by unlawful means, after death you will be just in the same predicament, as all your enjoyments have vanished away. But if there is God and hell, you will be tormented for all eternity. Who is then more wise? Hence very rightly says our Lord: "What will it avail a man if he gains the whole world and suffer the loss of his soul." (Math. XVI-26) Again to the same purpose, says the Wise Man (Wisd. V-1) "Then shall the just with great confidence stand against those that have afflicted them. The wicked seeing this shall be troubled and shall be amazed at the suddenness of their unexpected salvation, saying within themselves: These are they whom we had sometime in derision. We fools esteemed their life madness and their end without honour. Therefore we have

erred from the way of truth. We wearied ourselves in the way of iniquity. What hath pride profited us? Such things as these, sinners said in hell." "Therefore all is well that ends well; on the contrary, all is bad that ends badly. Hence common prudence teaches us to be on the safe side. Namely, to have religion, to practice acts of righteousness, to abstain from evil, and not to be indifferent with regard to our future life. You cannot say that by having a religion all our enjoyments are done away with, for religion does not forbid innocent recreation—such as eating, drinking, lawful married life, or any other amusement which is not against the law of God, and common sense.

Now if we had two souls and one was lost, the other would be saved. But since we have but one only soul, if that be lost, it is lost for ever. And hence it is not only insanity to neglect acts of religion, but it is diabolical, as knowingly and willingly one runs the risk of being damned for all eternity. It is all very nice to despise religion, and laugh at the torments of hell, but then if we are unable to bear the miseries of this short life, how could we suffer the pains of hell that have no end.

4.—What has been said corncerning the great risk that an atheist runs of losing his soul by being an infidel, and indifferent to religion, on the plea that God's existence, the existence of hell and heaven and the retribution of good and evil is not certain, can be applied to a rationalist or deist anent the Christian religion, and the practice of its wholesome morals, who refuses to embrace this revealed religion of God and practice its pure morals,

on the score that it is not certain whether Christ has ever existed, whether he was God, and whether the world has been converted to his faith by his Apostles. I will prove later on, that Christianity is not a cunningly devised fable, nor the mere invention of enthusiasts and deceivers. But at present putting aside those arguments, I merely state that an infidel runs great risk of losing his soul by not embracing it, as there are very many grave evidences that Christianity is the religion founded by Jesus Christ for the redemption of fallen man. Firstly, because a good portion of mankind—the most enlightened part of them—believe in it; and the greatest men of the greatest talent have sounded its veracity, from the very beginning up to this time—and that they were men of all countries and colour, education and habits. Secondly, because this religion bore down all opposition, and in a short period of time spread itself throughout the world. Thirdly, because there are clear proofs of its divine origin in evident miracles and in the prophecies fulfilled. The oracles of old had prophesied it, and were fulfilled in the life, death and resurrection of Christ. The prophecies of Christ, too, are verified in the destruction of the temple of Jerusalem and in the dispersion of the Jews. Fourthly, because it has conspicuous signs of moral purity and sublimity—to which the moral and ethical code of Aristotle, Plato, Athanagoras, and others are not to be compared. And these marks of goodness and excellence lie open to the view of all honest and sincere inquirers. Hence, if Christianity be the message of love and mercy, from the God of heaven, to treat it with scorn or even to neglect it with careless unconcern, is a grievous and

hateful crime, a presumptuous insult offered to its Divine Author.

CHAPTER II.

CHRISTIANITY AND INFIDELITY.

"We preach Christ—the Power of God and the Wisdom of God." (1 Cor. I—24.)

"In the last days, men shall be lovers of themselves, more than of God. Ever learning and never attaining to the knowledge of truth." (2 Tim. III—2—4—7.)

CHRISTIANITY is a system of belief, armed on all points with a formidable apparatus of proofs, and the only religion which possesses proofs. Faith is the centre of a square and as it were, moving battalion, which on all sides opposes incredulity with such historical and rational arguments, as will bear with them invincible demonstration. I say, historical and rational arguments, which borrow nothing from faith, but which conclude in its favor, reason having been their origin; which prove the divinity of the institution by facts, those facts, by testimony, that testimony by scripture and tradition; facts, testimony, scripture and tradition, which are similar to all those upon which history reposes, or from which they only differ, as being incomparably more certain, more truthful, more authentic and more fully warranted: so much so, that they cannot be repudiated without its being the signal for the downfall of the very foundation of all human credibility.

It is to be noticed also, that while Christianity in its unceasing growth, has from age to age unceasingly brought

forth its demonstrations, its apologies, its testimonies, and its arguments of every kind, and exposed them to the brunt of debate, Unbelief has a thousand times changed and renewed its means of warfare. God owed to us, as He owed to Himself, such proofs as could not allow the enlightened conscience to doubt His intervention, in order that it should then have only to believe in his word. Jesus Christ, the author of the Christian religion, although He declared Himself God, did not pretend to be dispensed from proving his affirmation, nor to be his own witness; but He appealed against unbelief first to the testimony of John. "If I bear witness of myself, my witness is not true.... You sent to John, and he gave testimony to the truth" (JOHN V—31—38); next, to that of His Heavenly Father, by the miracles He had the power to work (v. 36): "But I have greater testimony than that of John. For the works which the Father hath given me to perfect: the works themselves, which I do, give testimony of me"; then of the Old Testament (v. 39 and 46): "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me....For if you did believe Moses, you would perhaps believe me also. For he wrote of me" (GEN III—15; XXII—18, XLIX—10; DEUT XVIII—15); lastly of his Apostles (LUKE XXIV—48) "And you are witness of these things"; again (Act I—8) "And you shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth."

The Apostles maintained this testifying and demonstrative character of Christianity, to which even in their time, the false erudition of Unbelief attempted to oppose its

chimera. "It is not, by any cunningly devised fables," said St. Peter, "that we have made known to you the power and the coming of our Lord Jesus Christ; but it is after that we have been ourselves the eye-witnesses of His Majesty." (2 PET—I—16.)

Again says St. John (1 JOHN I—1): "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life....That which we have seen and heard, declare we unto you." Lastly St. Luke (1—I) says: "For as much as many have taken in hand to set forth a declaration of things which took place amongst us, even as they delivered them to us who were eye-witnesses from the beginning and ministers of the word, it seems good to me also, most excellent Theophilus, having a perfect understanding of all things from the very first, that thou mightest know the certainty of those things wherein thou hast been instructed."

It is with such a character of precision, of exactitude, and of affirmations, with such accent of sincerity and of historical and anti-legendary severity which are not less observable in St. Mathew and St. Mark, and even in St. Jude and in St. James's admirable epistles, that eight historians or direct witnesses of Jesus Christ present themselves to us, constituting one and the same body, as much by the variety as by the concordance of their testimony, ratifying it by their life and with their blood, and thus forming, we may say, the first nucleus of evangelical demonstration.

In my discussions on the truth of Christianity, reason will be the point whence I will start and travel on towards

faith, following the clue of irrefragable proofs which are logically deduced. From exposition, observation, historical or philosophical discussions, we come at last to faith, the mature produce of reason. I do not say, as an infidel imagines, *the book is sacred, therefore it is true,* but I first of all ascertain and establish the book to be true by historical facts, and I then add that it bears a sacred character. I take a text, or a part, or a principle, setting aside all idea of its character or its supernatural consequences, I test its historical or rational truth, just as I would with any other fact or principle. I take the appearance of Jesus and the birth of Christianity as pure historical phenomena with the study of which I must proceed just as with any other study. I test the facts of the life of Jesus just as I would test those of Cæsar and Alexander; and if, as I proceed, these facts preserve a supernatural character, I have at least earned a right to avail myself of them. It is by a scientific method that I proceed, by the empirical and experimental method of observation; from the verifying of a fact I proceed to its character, from testimony to affirmation, from phenomenality to the ideas, from the known to the unknown, from reason to faith. On the contrary, the freethinkers and rationalists proceed from negation and incredulity and from what does not exist. For instance, they suppose the law of nature to be necessary and unalterable, and hence miracles to be impossible, which supposition is a gross philosophical error; since the visible world, being essentially a contingency, does reveal to us that supernatural Wisdom, who made those laws by which nature is governed, just as the impress makes known the seal; and that the in-

flexibility of these laws in nature—their subject—does not at all prove them to be inflexible in their author—God; that this inflexibility in their subject, proves, on the contrary, the Supreme Power who maintains them; and that, as they are not metaphysically necessary, we are forced to admit, unless we openly deny such a Power, that the same inflexibility that proves its existence, proves also its ability to pretermit them. Hence Rousseau himself proves that God can perform miracles. Therefore the modern free-thinkers are no better than the Pharisees of the Gospel, who were seeking every possible way of eluding the evidence of the cure of the blind man. "They therefore called a second time the man that had been blind and said to him: Give glory to God; we know that this man is a sinner" (John IX-24.) Such is the method of infidels, who take the unknown, the uncertain, for basis, and who oppose prejudice to the examination of facts. Now what was the answer of him who had been blind? He then said to them: "if he be a sinner I know not; one thing I know, that whereas I was blind, now I see." (v.-25.) Here we have the method of observation based upon the *fact*, independently of all its consequences. Now modern Pharisees say, in a similar spirit, *we know miracles to be impossible.* But I answer with the blind man in the Gospel: *I know not whether miracles be or be not possible, I only know that Jesus restored sight to the blind and raised the dead,* and appeal to the discussion of those proofs which confirm these assertions.

Again, atheists who deny the existence of a Supreme Creator of things and beings, assert that matter existed from all eternity, and by the rotatory motion of matter all things took their shape and order. This supposition,

too, is gratis and false, as Wood (see Wood's Mechanics, &c.,) and others versed in physical science deny, that motion is a principle of matter, for matter can neither give motion to itself, nor check that motion when communicated to it. The rotatory motion supposed to have been produced by the collection of the fluid matter in one centre, is directly contrary to every scientific principle. The asserters of such opinions must have erred through design or the grossest ignorance. Hence we see that while free-thinkers stultify themselves by their negation, Christian apologists are more consistent, and act according to the right dictates of reason in all their arguments and demonstrations.

CHAPTER III.

NECESSITY AND UTILITY OF REVELATION; REASON AND ITS DEFICIENCY.

"And when He (Jesus) had entered into Capernaum, there came to Him a Centurion beseeching Him, and saying: Lord my servant lieth at home sick. And Jesus said to the Centurion, go, and as thou hast believed, so let it be done to thee, and the servant was healed." Matt. VIII. 5.*

FROM the above we learn that a military officer by having faith in Christ our Lord succeeded in having his servant cured. This fact ought to teach us also to have a lively faith in Christ and God, who is the author of all things and beings, and who dispenses our destinies.

Now, according to St. Paul (HEB. XI. 1), "faith is the substance of things to be hoped for and the evidence of

* This text is read on the third Sunday after Epiphany.

things that appear not." That is, by faith we are informed of the greatest problem of life and truths, though we neither see with our corporal eyes nor comprehend them with our limited understanding. For example, children have a limited understanding of things and cannot form an adequate idea of beings and things around them—hence they are taught by their parents who know them. For instance, children know what is black, what is white, what is sweet, what is bitter. But they do not know how they are made, and what is their respective use and utility, which they are taught by their parents. In like manner, man before God, is a senseless child, who knows something of the world and worldly things, but does not see by his limited reason all the works and doings of the Almighty; and hence, he is bound to have recourse to God for his light and knowledge just as a child has, to its parents. Again, as a blind man has faith in him who sees and conducts him, and, as a sick man has faith in a physician who prescribes remedies for his cure without any doubt and hesitation, so man ought to be guided in all his acts by God, in having full faith in His infinite knowledge and goodness. Nor can we say that by doing so the reason of man is lowered; nay, it is improved, as the reason of a child is improved by the guidance of its parents, and of a blind man by that of his conductor. Besides, God being *wisdom* itself cannot be deceived, and being *truth* itself cannot deceive any one, and therefore we can place full confidence in Him. Now, if a child were to argue with his parents' why this is so and so, you would condemn him as a senseless being. Again, if a blind man objects to be conducted in this or that way, through this or that road, or were he

to deny the existence of different colors, such as red, white, black, and green, because he does not see them, you would charge him with the greatest folly. In like manner, if man were to object to the teaching and guidance of God on the plea of his knowing better than God, or to deny the existence of supernatural things, mysteries, or miracles, because he does not understand their intrinsic reasons, he would doubtless be justly considered the greatest fool imaginable. Hence Scripture very rightly says that a good and wise man relies on God without any hesitation. "The just man liveth by faith." (ROM. I., 17.) Hence, he is a just man who has faith, and the one who does not believe, is wicked and a fool.

2. It is required, then, to be guided by faith, in order to be just, and without faith no one can please God and acquire any act of merit. "But without faith it is impossible to please God." (HEB. XI., 6.) The reason is, that as the first step by which man fell from the happy state of his original innocence, was a proud assumption of a more extensive knowledge than his All-wise Creator was pleased to allow him, so the first step we are to take in order to rise from sin and turn to God, is to pull down the idol of human pride and self-conceit, to subject our reason and sense to the word of God and to *captivate our understanding in obedience to Christ*, as the Apostle says (2 COR. X., 5): And indeed, God in the beginning spoke to man face to face and taught him all about Himself and His worship, the world and man, and gave besides knowledge to understand Him by the contemplation of nature; but man, by not obeying Him, blinded his understanding and corrupted his heart. And, as a

master, who has ordered his disciple to follow him wherever he goes, when he sees that his disciple precedes him or learns everything by himself independently of him, allows him to err and make blunders, thereby showing that the disciple is not able to learn by himself science, art, or discipline; and afterwards corrects and imparts his knowledge to his disciple. In like manner, God at first desired man to know Him by viewing His visible work, and thereby to be led to the love of the invisible Maker; but men and philosophers by wishing too much had, instead, corrupted the knowledge of the Deity into manifold idolatry, and veiled the pure attributes of God and other truths with every sort of myth and fable, God requires again, the full submission of the understanding and knowledge to the teaching of faith and His revelation, thereby crushing the pretension of our deified reason, according to that of St. Paul (1 COR. I., 29): "That no flesh should glory in his sight." But the same Doctor says, that those who like to possess any true knowledge of God and of the world and man ought to embrace the teaching of God by revelation: "He that glorieth, let him glory in the Lord."

3. Hence it is that those who give credence to God in preference to their fallible reason, are more enlightened than those that trust to their own reason. That is why the Psalmist said (PSALM XVIII., 8): "The testimony of the Lord is faithful, giving wisdom to little ones. The commandments of the Lord are lightsome, enlightening the eyes." And indeed, if men were to find out truths by their own reasoning, then children, the unlettered, and the rude people, who constitute the bulk of mankind,

would be without any knowledge, as their minds are not formed for such investigations. But, on the contrary, their belief in the authority of a trustworthy superior (such as God is) is more easy, short, and exempt from all perplexities. But, on the other hand, researches in science entail great labour and talent, and many times are not altogether safe and infallible, since one person sets forth one view of a thing which is denied by another, and hence there would have been carried on an interminable disputation among men without any conclusion, unless the supreme authority of God, who is wisdom and truth itself, had decided queries and solved the deepest problem of life and the material and spiritual world, for (HEB. XI., 3): "By faith, says the Apostle, we understand that the world was framed by the word of God." Again (v. 6) : "He that cometh to God must believe that He is and is a rewarder to them that seek Him." Hence we now clearly learn, that there is a Supreme Being existing by Himself from all eternity, and who in time gave existence to all things spiritual and material, bringing them out of nothing ; that He created all things within the space of six days, and man after His own image, and woman out of the rib of man and after the likeness of man ; that all mankind are the descendants of this first man and woman—Adam and Eve—; that they were all at first of one language and speech ; that man by sin was degraded from his first state of happiness and was subjected to mortality and death, to the changes of shape, colour, and language ; that men after death survive ; that good souls are rewarded and wicked souls punished. But on the contrary, men without the aid of Revelation have erred in divers ways.

With regard to the earth, many infidel geologists, with Buffon, suppose the earth to be a portion of the sun, struck off from that luminary by the collision of a comet; and that when it assumed its present form, it was one liquid mass of fire. That although through some process the earth got cooled and consolidated, still there is in the centre of the earth an immense mass of fire; hence the origin of the volcanic lavas issuing out of the bowels of the earth, and of the earthquakes.

But it can be urged against this absurd theory that "no one can give what one has not." Now, if the earth was originally a mass of fire, how could it have produced other elements, such as water, cool breeze, soft earth, plants and vegetable world, human and animal bodies? Whence sprang up also iron, silver, gold, marble, granite and other precious stones and metals of different hues—green and red, white and black?

"Again, the chemical hypothesis," says C.B. (Chap. XVI. *Geology in its relation to revealed religion*) "affords the most satisfactory explanation of the phenomena of earthquakes, volcanoes, thermal springs, &c.; while the theory of central heat gives no plausible reason for many things connected with these extraordinary appearances. The various ways in which heat is generated are very mysterious: sometimes much heat is evolved by the simple mixture of two or more seemingly cold bodies, as oil of vitriol and water, nitric acid with oil of turpentine, phosphurated hydrogen and water, and several other mixtures. Friction, hammering, compression, &c., are other sources of heat. Sulphur and filings of irons, worked into a paste with water and buried in the earth, ignite in

a few hours, and produce effects similar to those which accompany earthquakes. Vegetable matter, piled together in a humid state, heats and frequently inflames. Hay, straw, bark, &c., have often been consumed by fire produced in this manner. The combustible nature of the elements of the earth's crust, the facility with which their compounds may be decomposed and made to enter into new combinations, the quantity of heat they evolve during these operations, the fact that water is composed of two gases, whose union produces intense heat, these will account for every phenomenon in which heat is the agent, without the aid of this imaginary central nucleus, or any hypothesis by which reason and religion are compromised. Heat, or rather caloric seems to exist in a perceptible or latent state in all bodies, and can be developed in various ways.

Water is found in all places at greater or less depths below the surface of the earth, and descends to unknown depths, varying according to circumstances. As there are so many bodies in nature which produce heat in contact with water, the phenomena of earthquakes, volcanoes, thermal springs, pyrogeneous rocks, &c., may be manifested in countries where sulphur, nitre, iron, &c. abound. Accordingly, we find earthquakes and volcanoes in some localities where these substances are in excess; thermal springs, pyrogeneous rocks, &c., in places where they abound less. The heat observable in mines may be traced to similar causes, as the variable quantity in different mines demonstrates.

Again, the bottom of the sea being far deeper than the deepest mine ever yet explored, is consequently

nearer the heated nucleus, and should feel its effects. If the earth were very hot within, the water at the bottom of the sea should be hotter than the water of the surface—even hotter than the water at the surface in the torrid zone, because the heat of a mine, as deep as the bottom of the sea, would be far greater than the surface heat of the torrid zone. The waters of the ocean should, therefore, increase in temperature according to the depth, and this phenomenon should be more and more evident in high latitudes. Is it so? No; the very reverse is the fact; and the general law that "the *cold augments* with the depth" has been recently confirmed by a variety of experiments in different parts of the ocean.

The sun's rays rarely penetrate below the depth of forty-five fathoms or, according to some, of one hundred and thirteen fathoms, below which the sea receives no light, and, consequently, little or no heat from the sun... That the temperature never descends to the freezing point, is not to be attributed to an internal heat, but to that singular property of water, by which it expands by cold, from about 40° to the freezing point. This expansion renders the water specifically lighter than the stratum above of a higher temperature, and it consequently ascends, and thus the waters at the greatest depths can never be cooled down to the freezing point. The hot and cold waters are constantly interchanging positions, and the equilibrium of the temperature of the ocean is thus preserved."

With regard to the age of the earth, the Rationalists or infidel geologists say, that countless ages must have been required in order to form out of the vegetable and animal

matters the chalk cliffs of Dover, the coal-fields of England, and the salt hills found in several places.

To which I reply with C. B., that all these are the work of the creation, and not the results of the elements. As God made fruits to eat, water to drink, air to breathe, fire to warm, vegetable for the use of man and animal, so likewise he made forests for timbers, different sorts of stones and marble for building, iron to make instruments for artizans, implements for husbandry, weapons for war; coal to melt the iron and hard substances and to give greater facility to steam navigation; salt to season our food, chalk for cement for buildings. Rocks and soils, and every other mineral were made together. The earth crust was filled with veins to contain metals, and to be the conduits of electrical currents. The metals which these veins contain, were placed within the reach of man for very obvious purposes. The clayey soil was made to retain moisture, the sandy one, to allow it to pass through. The mountain moss was raised to collect vapours, that falling rains may form rivers in descending, and so move towards the sea. Matter was endowed with such properties, that every particle seems capable of supporting, directly or remotely, some species of animal or vegetable life. Scarce a body in existence impermeable to water; and scarce a body, through which water passes, through which organic life may not also pass; and hence are found so many living creatures within the bowels of the earth. The earth-worm in all its varieties, and the other animals which burrow in the earth, open the soil, that air and water may have more free access. Other creatures penetrate to greater depths, as the fishes of the Kentucky

cavern, and those ejected by the American volcanoes, testify. Indeed, there seems no reason why different strata, as well as different zones and climates, may not have their own peculiar inhabitants. It would not interfere with the laws of animal distribution, nor be incompatible with any known principle of natural science; whilst it would help to account for the presence of some fossils, in places where it may otherwise be rather difficult to answer for their appearance.

It must be observed, how infidel geologists indulge in vague theory when attributing to certain objects of petrifaction countless ages. For instance, the learned Cardinal Wiseman says, (I forget now in what lecture of his) that some geologists examined some petrified objects which were from the ruins of Pompeii, and thought that several thousands of years must have rolled on before those objects were petrified; yet we know the date of the destruction of Pompeii which took place in the 75th year of our Christian era. Again, Lyell in his remarks upon what occurred when Monte Nuovo was thrown up in 1538, says, that a chasm opened in the sea by which vast quantities of lava in the form of scoriæ were cast into the air, and that if the melted matter in this case had been prevented from reaching the surface by the weight and tenacity of the superincumbent rocks, it might, perhaps, have heaved up a district *three times as extensive as Sicily*. (Principles of Geology, Vol. IV., p. 4) Here is admitted that a district three times as great as the whole island of Sicily, might have been raised in a few days, and yet, it *must take* 30,000 years to form the cone of Etna! Surely, such a mass of lava, deep in the earth's crust, and pressed towards the surface

by internal forces, could not require 30,000 *minutes*, much less 30,000 *years*, to raise the mount of Etna to its present elevation.... We are not, therefore, to reckon the age of a volcano by its magnitude, for this will depend upon the amount and violence of its internal matter; neither are we to estimate that age by its layers of scoriæ and lava, for these are often composed of matter of a different mineral character, which in the act of cooling, must exhibit different appearances, and hence, may seem of different degrees of antiquity, though really contemporaneous.

Indeed, we are in total ignorance of the *substance* of bodies—we can only judge of their external properties. Our senses take cognizance of their colour, form, taste, &c., but of their substance we actually know nothing. How very different are the various parts of animal bodies, though all derived from the same aliment! Were we to judge of flesh, blood, bone, hair, feathers, &c., by their distinct properties, we never could imagine all originally combined in animal food. Had we not known the silk-worm, could we think that any natural process would change the mulberry-leaf into that beautiful and useful article, so much prized by man? Who can explain how the fluid matter which comes from the silk-worm, in contact with air, could be instantaneously changed into a fine shining tenacious substance? If, therefore, animalculæ be instrumental in changing chalk into flints, we cannot look upon the change as opposed to the order of nature, or as requiring periods of time incalculably great. We are not to estimate the time by the amount of the work, so much as by the multitude of labourers, or the other circumstances, by which it may be accompanied.

The formation, then, of coalfields, chalk cliffs, salt mountains, is the work of the creation. For instance, speaking of coalfields, C. B. brings twenty-two proofs to show that they are the work of the creation and not vegetables petrified; because gold, silver, iron, &c., are found in coal arranged as in other mines, without the appearance of having been accidentally brought thither. Then coal fields in Peru are found at the elevation of 14,700 feet above the level of the sea, how were the vegetable matters carried there and deposited? Coal and cinnabar exist together in the silicious limestone of the Andes; iron alternates with the coal beds of Virginia. The numerous and singular veins into which some coal beds branch out, *viz.*, fine species of coal in one vein and then common coal in another vein, could not possibly have arisen from any arrangement of vegetable matter brought together by water, according to the geological theory.

Besides, the Noatic deluge has formed also many fossils, especially of the vegetable and animal bodies which were indiscriminately mixed up in the holes of the earth and crevices of the mountains. Moreover many things were formed by the oceanic currents in constant operation for thousands of years; mighty rivers destroying forests and villages, sweeping to the sea the vast quantities of matter which composed the beds in which they flow at present, and then at times the sea changing its course to some other direction and forming new islands; earthquakes shaking the earth, and shattering its external crust in innumerable places; volcanoes up-heaving islands, nay, groups of islands, forming huge mountains in a few days or even hours, and discharging rivers of lava and showers of scoriæ; hurri-

canes levelling forests, destroying the works of man, and spreading devastation in their progress;—these, with a multitude of other causes, co-operate in producing numberless changes in every portion of the visible world.

With regard to the sun, some astronomers believe it to be a solid body, some others, a mass of liquid fire, others, such as Herschel, that it is inhabitable and inhabited. One says that its light comes from emanation, or in small and imperceptible bits of fire; others, that it is caused by vibration of the atmosphere, or by illumination. Again, with regard to its distance, there are various theories. Hence Mr. Proctor, one of the best modern astronomers, in his work "The Sun ruler of the Planetary System" candidly acknowledges that it is out of question to know the exact distance of the sun, and that our best instruments are liable to error.

Now, the above facts sufficiently show the errors of modern philosophers who do not like to be guided by the light of the Revelation. Let us see whether the ancient pagan world and the philosophers fared well, or whether even the modern heathen nation can have any right notion about God, man, and the world. Now, the pagan world, and even some of the most learned of their members and philosophers could not account for either their origin and their subsequent developments or the existence of good and evil. Hence some of them attributed the origin of the world to a fortuitous combination of atoms, to chance and necessity, whilst others traced the origin of man to either an ape, frog, rat, mushroom, or to some other degrading sources. Likewise, men left to their sole reason did corrupt the truth of one blessed and immortal

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God into the Pantheism and plurality of Gods, and degenerate into the absurd idolatry. For, the Egyptians, Chaldeans, Greeks, Romans, and Indians worshipped gods of wood, silver, stone; animals, such as cows, monkeys, crocodiles, cats, &c., and even onions and other vegetables. Besides they had contaminated their worships by sacrificing human lives, and by other monstrous and obscene impurities. Some others, progressing still a step further, taught that the substance of God was mixed up with the material being of the world—that all is an emanation from God—thus giving to a block of wood and stone, to rats and cats, the divine substance. With regard to the future state of our souls, Aristotle, Plutarch, and others either denied the immortality of our souls, or at least were not certain about it; and even the great Roman philosopher, Cicero, had not the firm conviction that our souls would survive death, for this reason, that when he was perusing the book of Plato regarding the immortality of the soul, he would give consent to it, but as soon as he had put aside the book, would fall back again into his former doubt. The Indians, we are told, either believed our souls to perish after death, or to transmigrate from one body to another for almost countless generations. Their codes with regard to morality were anything but commendable, as some taught to take revenge, instead of forgiving the transgressor, some to steal, to lie, or to take a false oath, to commit adultery, to exchange their females, to marry between the son and mother, some others to throw away their children or strangle them, to cause miscarriage, to commit suicide, such acts were not only lawful, but useful. Then they were without

any sympathy and commiseration towards their neighbours. They used to despise the poor, withhold assistance from the needy and distressed, and deal with their servants and slaves, as if they were irrational animals. And lastly, they were delighted greatly in witnessing the deaths of their fellow-creatures in circuses, either when they killed each other, or when they were forced to fight with ferocious bulls, lions, and such like animals. Add to this, the inhuman custom of the Indian *suttee*, *viz.*, women were taught by the brahmins and permitted by the law to burn themselves on the funeral pyre of their husbands. And again, the brutal custom of *coolin* brahmins, who are allowed to marry and live with many wives, and to beget children of them without supporting their offsprings. In short, St. Paul gives us a very graphic account of those who had not, and have not, received the benefit of revelation and faith in God "who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator. For this cause God delivered them up to a reprobate sense, to do those things which are not convenient. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumacious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy." (ROM. I-25) Now, if the philosophers who were supposed to possess knowledge, were of such a stamp, how much more degraded must have been those people who were not possessed of any learning, and who were more attracted by carnal desires and superstitions, and blinded by their passions,

and prone to all sorts of crime? And as the Chinese, Mussulmans and other people who, even to this day, adhere to their old arts and science, and will not adopt European inventions of science and art, in order to further their temporal welfare, so in like manner, are those who refuse to embrace the knowledge and lights which have been imparted to men through the direct revelation of God, who has thrown open all His secret wisdom, and wishes them to adopt His ways for their spiritual guidance and well being. And as we know, the people of the Celestial Empire, the generality of Mussulmans and other heathen nations are inferior to Europeans in all that relate to the improvement of civilization, arts, and sciences, so likewise, such stultify and degrade themselves as exalt their own limited reasons, and, in consequence, refuse the world-wide and clear knowledge of the revelation. Now, if reason was sufficient to invent all truths and improve the morals of men, we would not have witnessed continual fighting and wrangling amongst the wordly philosophers, who never agree with each other, but one advances to-day a theory about some given subject, which is repulsed to-morrow by the other.

Nothing even with regard to an ordinary thing, is certain and fixed amongst them who, as St. Paul says, are (2 Tim. III—7) "ever learning but never attaining to the knowledge of the truth." But on the other hand, whoever has received the revelation of God through Moses and other Prophets, and especially through Christ, he has really obtained wisdom and justice, holiness and salvation, (1 Cor. I—30). Again, if human reason alone was sufficient for the perfection of human hearts so as

to withdraw them from all moral evils and bring them to the practice of righteousness, we would not have deplored the chaos of immorality and ungodliness practised by those who were and are without the guidance of divine faith.

Here some might argue, that the modern European atheists and rationalists do not believe either in God or in Christianity, and yet they are learned, honest, and not dissolute men. But in regard to them, we must bear in mind, that they are born of Christian families, and were educated as Christians, which training cannot be lost at once. Besides, they live among Christians and were taught in the Christian religion and European arts and sciences. But if you withdraw the influence of Christianity which was once implanted in their bosom, they would dwindle down into the grossest licenses of heathenism; witness Brigham Young, the leader of the Mormon Sect.

That there is great difference between the morals of the pagans and infidels, and those of the Gospel which we are taught by God, is clear from the principles of Christianity; such as to love God above all, and our neighbours as ourselves, to forgive others and to mortify our concupiscence, to be meek, humble, &c.

4. But some one might say, that the objects of faith are contrary to reason, as the reason of man cannot understand them, and hence cannot give consent. Then, again, revelation cannot teach the whole universe, unless we say that God will reveal to each individual personally. Lastly, when one takes an article of faith not directly from God but from men, then he believes not in God but in men, through whom he heard such things.

In reply to the first, I say, that the articles of revela-

tion are not against reason but above it, that is to say, they are not to be comprehended by our reason; and hence our consent is required that they must be so and so, as they are told by God to be so. For example, the mysteries of the creation which was brought to existence out of no pre-existing matter, the mysteries of the Unity and Trinity of God, the incarnation of the son of God, the resurrection of the body, the transubstantiation of the bread and wine into the body and blood of Christ, and so on, are nevertheless all certain facts, although we do not comprehend their *ways*. Now, if we were to deny their existence, because we do not understand the mode of them, on the same ground, then, we should have to deny the existence of hundred other things, regarding astronomy, physic, medicine and other phenomena of nature. For instance, who can tell *how* inorganic matter is moulded into animal and vegetable substances? how vegetables germinate, grow, live, &c? how animal food operates throughout every distinct part of the body, and supplies all its waste? how matter chrystallizes? how it attracts? how all the curious combinations take place which chemistry reveals? how decompositions occur? how solids become liquids, and liquids, solids, and how a thousand other wonders daily happen? But men admit the existence of such things, though they do not understand *how* they are so, and their modes of acting in this or that manner. And as we believe that there is a sun that every morning rises, although we do not know of what substance it is, and how far it is from us, and how it sends its rays; so in like manner, it is certain by revelation that there is a God who is a punisher and rewarder, but what he is we are not informed. Again,

faith teaches us that bread and wine are changed into the body and blood of Christ, and that the body of man will rise again on the last day, but *how* all these are accomplished we are not told. Hence the Rationalist ought to hear what the Wise man says regarding the works of God and our limited reason (ECCL. III—21) "Great is the power of God alone, and He is honored by the humble. Seek not the things that are too high for thee, and search not into things above thy ability, but the things that God had commanded thee, think on them always, and in many of His works be not curious. For it is not necessary to thee to see with the eyes those things that are hid. For many things are shown to thee above the understanding of men, and the suspicion of them hath deceived many, and hath detained their minds in vanity." And indeed, as a man who takes on his shoulders a load beyond his strength, shall be crushed under it, and as one who fixes his naked eyes on the glare of the sun, will get blinded, so a man who likes to understand all the works and doings of the Almighty, shall render himself a fool.

To the second objection I answer, remarking that there is nothing against our reason that God could reveal any thing only to some or to many who afterwards would communicate his revelations to others, so as men might receive the doctrine of God not directly from Him, but from others as from His delegates. Now, this is done every day in human business and commercial transactions, that the will of the owner or of the firm is accepted through their assistant. Likewise we see that not everywhere, and by every man are new arts and appliances invented, but that being invented in one place, they are after-

wards communicated to other countries and men through others.

To the third objection I reply, that when we hear that others have communicated any doctrine on their own name and authority, certainly we are not bound to accept it, but when we hear that they merely relate to us on the authority of God well and properly attested, then we are bound to yield to it, as God always does manifest His will with some extraordinary signs of prophecies and miracles. And further that those persons who have believed so, and have communicated it to others had no interests to serve or any worldly emoluments to gain, but did so merely for the sake of truth; and even sometimes they had on account of this, to sacrifice their comforts and lives. And we cannot be brought to believe reasonably that they would sacrifice their own interest in order to impose on others for the sake of fun, as nature teaches us that "charity begins at home," and no one likes to injure his interest.

This being so, let us then have a lively faith in the teaching of God, and remember that as Noah, Abraham, Moses, David, Paul, and others have been celebrated for their unqualified faith in the word of God, so on the contrary, the greatest woe and condemnations are pronounced on them that remain unfaithful and infidels. Hence Christ our Lord pronounced woe to them (LUKE XVIII.—8.) "But the son of man when He cometh, shall He find, think you, faith on earth;" and again (MARK XVI.—16.) "That he that shall believe and be baptized shall be saved, but he that shall not believe shall be condemned." But thank God that we are called

faithful because we believe in the word of God, and in the teaching of the Church without any objection. We must be always on our guard that we may not be seduced by any infidel nor allow ourselves to be tossed to and fro and carried about with every wind of doctrine. But being firmly established upon the rock of eternal truth of God we are secured from all spiritual wolves and false teachers, and one day shall reap the reward of our faith—eternal life.

CHAPTER IV.

AUTHENTICITY OF THE NEW TESTAMENT, AND ITS INTEGRITY.

"What things soever were written, were written for our learning that through patience and comfort of the Scriptures we might have hope." (Rom. XV—4.)*

SINCE the truth of the Christian religion or the principal arguments concerning its divinity are based on the genuineness of the books of the New Testament, it is worth while to establish its historical authority, as the New Testament or the author of it, and the disciples of Christ have established the historical authority and divine inspiration of the Old Testament, by appealing on several occasions, to the books of Moses, Psalms, and other Prophets. That book is genuine which is written by the author whose name it bears and was written in that time, in which it is supposed to have been written. Now the four Gospels, the Epistles of Ss. Paul, Peter, John, James, and Jude, the Acts of the Apostles and the Apocalypse have been always acknowledged

* This text is read on the second Sunday of Advent.

by all writers—friends and enemies—to be written by those authors whose names they bear; and they bear all the characters of the time and place and circumstances when these writers are supposed to have flourished. For the art of the critic for these last eighteen centuries, has exerted itself to study these books, often with this view only that it might impugn their genuineness, but has not been able to render them in any way suspicious. We are able to produce a great number of ancient manuscripts, found in many different countries, and in countries widely distant from each other, all of them anterior to the art of printing, some certainly seven or eight hundred years old, and some (as the Alexandrian manuscript now in the British Museum) which had been preserved probably a thousand years. We have also many ancient versions of these books, and some of them in languages which are not at present, nor have for many ages, been spoken in any part of the world. The existence of these manuscripts and versions proves that the Scriptures were not the production of any modern contrivance. Moreover Christians say, that the authors of these books were disciples of Jesus Christ—Jews and unlettered men—who lived in Palestine and near about in the first century of the Roman monarchy. Now all these are clearly proved by the internal characters of these books. For the style and the language of these writers is neither that of the classic authors nor of the ancient Christian fathers, but Greek coming from men of Hebrew origin abounding with Hebraic and Syriac idioms without having regard to any particular dialect of the language, such as *Raka*, *Gehenna*, *Simon Barjona*, *Cephas*, *Rabbi*, *Golgotha*, *Gab-*

batha, Bethsaida, Haceldama, Siloam, Messias. Just as the natives of this country when writing in English make use of *loot, jungle, buccha,* or when Englishmen make use of *Lát, Gas, Rail, Judge, Magister, Jernail, Karnail, &c.* They abound likewise with frequent allusions to the writings of the Jews, to their manners and customs, polity, geographical position of the country. The Christian Fathers were for the most part totally ignorant of Hebrew, and therefore were not likely to insert Hebraisms, or Syriasms into their writings. The few who had a knowledge of the Hebrew, as Justin Martyr, Origen, Epiphanius, wrote in a language which bears no resemblance to that of the New Testament. The Nazarenes who understood Hebrew, used chiefly, perhaps almost entirely, the Gospel of St. Mathew, and therefore cannot be suspected of forging the rest of the sacred writings.

Then these writings possess an admirable simplicity, and candour of the mind, do not make any reflection or animadversions; they relate the circumstances of things which no one but an eye-witness could have done.

In the second place, many of the Christian writers assert that such and such book was written by such and such disciples of Christ, and named them respectively. For instance, in the first century Clemens, Bishop of Rome contemporary with the Apostles (Ep. ad. Cor,) Ignatius Martyr who had seen Christ after his resurrection (Epist. ad Philadelph.) likewise Polycarp, Hermas and Papias. In the second century, Justin the Philosopher, Tatian, Theophilus Antiochenus, Iraeneus, (Adv. hæres. L. 3. c. 3.) Clemens of Alexandria and Tertullian (Contra Marcion.) In the third century Eusebius of Cæsarea (Hist. L. 3. c. 3.)

and Origen (Expos. in John.) In the fourth century (in the year 372) the Council of Laodicea mentions the present catalogue of these books. And also that these sacred volumes were publicly read and expounded in the religious assemblies of the early Christians. Then again, commentaries were written upon them, harmonies formed out of them, different copies carefully collated. And that they are quoted or alluded to with peculiar respect, as books *sui generis*, as possessing an authority which belonged to no other books, and as conclusive in all questions and controversies amongst Christians. Besides the catholics, the Heresiarchs, such as Cerinthus, Ebion, Cardo, Marcion, Manes, attributed these books to their respective authors and quoted passages from them against catholics. And no Jew in all antiquity can be found, who ever denied the authenticity of those books.

Amongst the heathen philosophers, Celsus, Porphyrius, Hierocles, and Julian the Apostate, have admitted the books of the New Testament ; and far from denying their authenticity, they have used those books in their argumentations against the Christians themselves. Thus, for instance, Julian the Apostate forbade the Christians by his imperial edict to teach literature saying—"It is enough for the Christians to expound Luke and Mathew to the congregation of the Galileeans ;" and elsewhere—"Neither Paul did call this Jesus God, nor Mathew, nor Mark, but only that good John." From this it is clear that every one of that age, Catholics, heretics and pagans, knew the respective authors of these books, and that they never had any doubt regarding the authorship of these books.

2. Here I have to remark, that if the ascription of the

Gospels to their respective authors had been arbitrary or conjectural they would have been ascribed to more eminent men. This observation holds concerning the first three Gospels, the reputed authors of which were enabled by their situations to obtain true intelligence, and were likely to deliver an honest account of what they knew, but were nevertheless persons not distinguished in history by extraordinary marks of notice or commendation. Namely, if people had forged these books in order to get a ready acceptance of them, they would have ascribed one Gospel to Peter, one to Paul, who were the great champions of Christ, and as it were the *factotum* of the apostolic assemblage, one to Gamaliel who was a learned man and versed in the Jewish literature and history. But instead of that, they attributed them to Mathew, Mark, and Luke. Of Mathew very little is said and that little is less calculated to magnify his character. Of Mark, nothing is said in the Gospels, and what is said of any person of that name in the Acts and in the Epistles in no way bestows praise or eminence upon him. The name of Luke is mentioned only in St. Paul's Epistles (COL. IV—14; 2 TIM. IV—11; PHILEMON. II—4) and that very transiently. Yet Mathew and Mark are each the authors of a Gospel and Luke of a Gospel and of the Acts of the Apostles. Whereas Peter and Paul and James, the chiefs of the Apostles, are the authors only of some Epistles. The judgment therefore which assigned these writings to these authors proceeded no doubt upon proper knowledge and evidence and not upon a voluntary choice of names.

3. Now, as there is sufficient reason for believing the

commentaries of Julius Cæsar to be genuine, because Cicero, Herticus, Strabo, Suetonius and Plutarch have taken them for genuine, so there is a like reason for believing the Gospels to be written by the Evangelists whose names they bear because all the ancient writers both Christians and pagans have believed Mathew, Mark, Luke and John to be the authors of their respective Gospels and other writings. Why should then the infidels question the genuineness of these books? The reason is simply this; namely because these books contain accounts of supernatural events, for had the writings inscribed with the names of Mathew and John, related nothing but ordinary history, there would have been no more doubt whether these writings were theirs than there is concerning the acknowledged works of Josephus and Philo, that is, there would have been no doubt at all. Hence we see how the infidels and unbelievers stultify themselves by denying a similar fact, when it does not suit their fancy and preconceived opinion, though it may possess greater amount of evidence; and by endorsing any frivolous account as a true and genuine fact, when it is likely to impugn in any way the truth of God and the religion of Christ.

Now, the fact that the supposed Epistle of Christ to Abgarus, king of Edessa, and some other apocryphal writing attributed to some other Apostles, did not succeed in gaining acceptance by the early fathers and Churches prove two things: firstly, that the early Churches would not accept any writing without proper knowledge and evidence, so that if any writing did not possess all the characters of authenticity, and was not corroborated by the authority of those to whom the writing was directed, it would not be

considered the genuine writing of such and such Apostle; and hence they were not without the art of the critic; secondly, it proves the existence of the Gospels and Epistles of some Apostles of Christ, or the enemies could not have circulated some writing attributing the authorship of it to some disciple of Christ, in order to pervert or contradict the words of Christ, nor could some others have fabricated false scriptures in order to sell them by ascribing to some disciple of Christ, as the writings of the Apostles were held in great veneration and were much in demand. Just as the false coin proves the existence of the true coin, likewise the Apocryphal writings prove the existence of the true ones. But we must observe here, that some of the true writings of the Apostles were not immediately accepted by all the other Churches, as they were addressed to some particular Churches and persons, and as in those days the account of each Church could not be ascertained by trustworthy persons so soon; hence there was a delay in their acceptance by all, and the fact that they were afterwards accepted by all, proves that the other Churches have had good grounds and sufficient reason for believing them to be genuine.

For the same reason also the scriptures of the New Testament could not have been corrupted or interpolated, as they were in the hands of many people belonging to different countries, as well as in the hands of friends and enemies. They were more sought after than any other book, and read by all.

Hence catholics could not have corrupted the scriptures, as the Heresiarchs coming from their bosom would have charged them with alteration and corruption, nor could

the Heresiarchs and pagans have altered them for these reasons, that these books were read and kept carefully by the Catholics who would have reprehended them, as we know from Eusebius (HIST. ECCL. XIV—c. 29) in the case of Tacian, Marion and Artemon, who had tried to alter them.

Very rightly then Dr. Bentley observes, that the New Testament has suffered less injury by the errors of transcribers than the works of any profane authors of the same size and antiquity; that is, there never was any writing in the preservation and purity of which the world was so interested or so careful. Indeed (1) there is nothing in the style and argument of these books which is in any way against the primitive text concerning facts and doctrines. (2) Facts and doctrines that are now in these books are also found in the works of the writers of the early age. (3) The modern text of these books is the same with what we meet with in the commentaries and other writings of the Fathers of different centuries (4) The modern text of these books agrees with the manuscripts of the Vatican, of Alexandria and Canterbury, and moreover with the oldest versions that were made in different countries, and hence (5) The daily and public use of these books, the great number of copies that were spread throughout the world, and the constant fight between the catholics and heretics rendered any alteration or interpolation impossible. In fact, as Eusebius relates, Tatian, Artemon and Marion who had dared to alter the scriptures were immediatcly detected. Whereas the greatest part of spurious Christians' writings are utterly lost, the rest preserved by some single manuscript only. I know that at times the Fathers read the words of the New Testament

otherwise than they are in the books, but that does not interfere with the substance of the scriptures, nor with its entire passage, but regards only some words and grammatical construction. Then the Fathers very often reciting by memory gave rather the sense than the words themselves of such and such passages of the Gospels. Likewise we must remark here that there is no real contradiction in the narratives of the Apostles, though at times, rarely though, a few *apparent* contradictions present themselves to our view. The reason is, that the Apostles did not write in one place and time, in the same style, the same circumstance of a given event. Hence one thing happened in one place and time and is related by one, and other things also happened on the same day perhaps, but not at the same hour and place, and this is related by another Evangelist. Hence St. John Chrysostom (HOM. IN PARALYTICUM) says "One thing is to say differently and another to say contradictory. One of the Evangelists says that Christ carried the cross, another says that Simon the Cyrenean. Both these facts took place, first Christ carried it from the court of Pilate, but he afterwards was unable to do so, then they made Simon carry it for him. Again, one Evangelist says that both the thieves blasphemed and abused Christ, and another Evangelist says that one abused him. Here, too, both events happened, namely at first both the thieves abused Christ, but when the earthquake took place and the sun was obscured, then one acknowledged Christ to be God, and upbraided his companion for cursing Christ. And you will come across many similar passages." Then again, Christ being both God and man spoke at times of Himself as God, and at other times as man. Likewise the Apostles some-

times follow the laconic way of writing in a few words leaving to the readers to draw conclusions, as the immediate readers were acquainted with all the particulars as to that fact (hence an allusion to them was quite enough,) of which we being deprived find some passages difficult and seemingly contradictory. We admire also the Providence of God who did not permit only one person to write the life and deeds of Christ but four, that we might have greater corroboration of the doings of Christ, when we hear from different persons the same thing related; and that we might not suspect any imposition and forgery, when we discover in them different styles and method of writing, that one relates a fact and circumstance which was omitted by the other, and one would keep silence about a fact and incident which was related by the other, although in the main and concerning the substance of things, all four agree.

With regard to the books of the Old Testament which consists of those books which were known in the time of our Lord as *Graphæ* or the Scriptures, they were admitted on all hands, by friends and enemies, to be genuine and of infallible authority, from which there was no appeal. The four Gospels and the Epistles and the Acts of the Apostles and the Apocalypse are full of quotations from them to prove the truth of the New Testament. It is quite enough to know that Christ and His disciples prove their genuineness, divine origin, and inspiration, by appealing to them. They appeal to them, firstly, to prove the creation of the world out of nothing; the formation of man of the slime of the earth and that of the woman from the rib of man; the unity and indissolubility of marriage;

the unity of the human race ; the transgression of the first man and woman ; and the propagation of original sin among all mankind who are their posterity. The fact of a universal deluge that submerged the whole world, the dispersion of mankind, and the like ; secondly, they say that Moses and the other Prophets had foretold that the Messias was to be the seed of the woman who would crush the head of the Serpent ; that he was to be born of a Virgin ; that he was to be of the family of Abraham and David ; that he was to be crucified by his own people between malefactors ; that his bones would not be broken ; that his side would be pierced ; that his body would not see corruption in the grave ; that after his death the Jewish people would be abandoned, and that their city and Temple would be destroyed for good. All these have been fulfilled which are great arguments in favor of the truth of the Gospel, as those books of the Old Testament were written centuries before the advent of Christ, and were and are still in the hands of the Jews, the enemies of Christ and His religion. Christ our Lord said sometimes that the Jews did not understand the correct meaning of the Old Testament ; but He never uttered a word against the authenticity, inspiration, or divine origin of those books.

CHAPTER V.

EXISTENCE OF CHRIST AND HIS WORKS PROVED ALSO BY THE JEWISH AND PAGAN WRITERS.

"This is the victory which overcometh the world our faith; who is he that overcometh the world but he that believeth that Jesus is the son of God." (1 John. V—4.)

"Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed." (John XX—29.)*

It must have been to the Apostles an event of the greatest import, and an occasion of the greatest joy, to have witnessed their Master rising again from the dead. For the conviction of their faith in the divinity of Christ and his heavenly mission depended chiefly on his resurrection, by which he proved to them that he himself was the one in whom they had believed, whose disciples they were, and who had been crucified and buried by showing to them the prints of the nails and the mark of the spear; so much so, that Thomas convinced of His being Christ their Master and God, cried out.—"My Lord and my God." Now we also, by the blessing of Heaven, believe in him and hope for our resurrection and salvation through his grace. The faith in Christ then, is the basis of our religion and salvation. Hence if there had been no such personage, who was born in the time of Augustus Cæsar, and who was crucified and buried, and arose from the dead, during the governorship of Pontius Pilate,

* These two texts are read on Low Sunday.

and whom his disciples preached to be God—Master of life and death—all our faith and good works would have been useless. Now the ground of our faith in Jesus Christ as the Redeemer of the world and Son of God is based on authority. We believe in our forefathers, and they believed in their ancestors and so on, until we come to the time of the Apostles and disciples of Christ who witnessed all his transactions and who for our instruction committed to writing the sayings and doings of Jesus Christ. As we believe in the existence of Alexander the Great, Julius Cæsar, Plato, Cicero, and their works, on the authority of history, so, in like manner, we believe in the existence of Jesus Christ on the testimony of those who have preceded us. Now, about the existence of a personage called Jesus Christ, who wrought wonderful things, not only the writers of the four Gospels and other disciples of Christ make mention, but the Jewish and pagan histories also agreed on this point. Hence we can fully trust in the writers of the Gospel, that they had a full knowledge of all that they have related, and that they have truly and faithfully related the transactions they witnessed and heard from his lips. And indeed, these authors or writers were the ocular witnesses, contemporaries and domestics. Besides that they speak of things and events of such a nature as by no human talents and tactics could have been invented, as they are so plain and obvious, that an observer or reader cannot be deceived; then, they are accompanied by several particular circumstances of time, place, manners of the people to which they refer, histories with which they are connected—such as that Christ was born

during the time, when by order of Augustus Cæsar, Cyrinus, Governor of Syria, held the census; that he was accused by the Jews, and crucified by order of Pontius Pilate, Governor of Judea; that he was crucified on the wood of the cross according to the custom of the Romans of executing the great malefactors, and so forth. Hence if their teaching and writings about Christ were false, they would have been caught by the Governors of the Roman Empire, and would have been charged as impostors, as their books and Epistles were read by every Christian, Heathen and Jew. Now let us suppose, the whole of the history of Christ to be a fable invented by those twelve fishermen. I ask what could have compelled these men to fabricate all these stories about Christ? Could it be for ambition and love of honour? But this ambition was beyond them, as they relate also their own shortcomings, want of faith in Christ, and so on. Was it that they would improve their rank and condition, in making us believe that they were the associates of a man who was crucified between two thieves, and was charged with treason and seducing people? Nothing could have been more absurd than this. Was it for the advancement of their nation? Far from it, as what their teaching and words aimed at, are quite the reverse of the result. Was it to please the grandees of their nation? No, as they were repeatedly forbidden by the potentates of the Jewish people to preach the name of Christ under pain of torture and death. Was it for their own benefit and glory? It is impossible to imagine this, as they, on the contrary, had to undergo all the hardships imaginable, and death itself. Was it for the friendship of Christ to exalt him? But who is so mad as to deify a man who was

considered an impostor, and the cause of their sufferings and death, and never arose from the dead? For, if Christ had not really arisen from the dead, and ascended into heaven, they would have argued this way: He promised to rise again after three days, and is not arisen; He had promised to give us the Holy Ghost, and has not sent; how then can we believe him about other future things? And hence, instead of loving him, they would have execrated his very name, who falsely made them leave their parents, relatives and home without any result. Was it that they wanted to distinguish their name by teaching men falsehood? But that could never have induced them to such an undertaking, for they were illiterate and timid men; they had besides the example of Theudas and Judas who had perished a few years before, for teaching men some novel things, though they had many armed followers. Then again, if Zeno, Plato, Socrates, Diagoras, Pythagoras, and other Greek sages versed in all dialectics and arts of eloquence were not successful in establishing a new code of doctrine, and a sect of their own, but many of them are not even known by their names; how could these poor illiterate fishermen have invented stories and taught the whole world? Was it that they were enthusiasts in preaching Christ? That could not have been the case, for, if they had been enthusiasts or fanatics they could never have spoken or done any thing rightly and no one would have believed their words. But as they achieved great things, and succeeded in persuading mankind, it is clear that they undertook to preach Christ and his religion after having convinced their own minds, and after receiving the strength from above. Lastly, that unless they were sure

of Christ being God by his resurrection and ascension into heaven and the descent of the Holy Spirit upon them, they would have never dared to speak of Christ; for even when Christ was with them, they were afraid to go to Jerusalem with him, lest they should suffer. And Peter through fear denied, while all the rest fled away, leaving Christ alone. How is it possible that they could have preached him in his absence, unless they had seen him arisen, and other things which he had said were fulfilled?

Again, if the account of the Apostles concerning Christ were mere fabrication, it would follow that these ignorant men—inexperienced fishermen—could have manufactured the character of Christ more pure, sublime and more divine than were the characters of all the past and present philosophers; that they could have coined doctrines more pure and sublime than were the ethics of all the sages; that they could have succeeded to overthrow Juidaism and Paganism, and could have persuaded men to give up their religion sanctioned by their forefathers, and to embrace a new religion which taught self-denial, mortification, contempt of the world and its enjoyments, and mysteries which are above human reason. That God himself could have helped them with miracles in favor of this new fictitious religion; that this made-up religion could have produced so many learned and pious personages; and thus could have conferred on mankind so many advantages and benefits. But who is so senseless as would reasonably believe that all these have been the result of a fictitious religion set up by those few poor unskilful fishermen?

Moreover, that what we read in the writing of the New

Testament concerning Jesus Christ and his doctrines are not fictitious, but true, we meet with several passages in the writings of the heathens who confirmed several facts of the Gospel. For instance Chalcidius (*Comment. in Timæum*) makes mention of the star which conducted the wise men to Jerusalem; Phlegon (Chron-Olymp. L. 13) of the terrific eclipse of the sun that occurred at the death of Christ; Macrobius (*Saturn:* L—2) of the deaths of the infants caused by Herod. Then Lampridius (*In Sever.*) relates that Christ had raised such great fame of sanctity in the hearts of the people that Alexander Severus, Emperor, not being able to consecrate a public Temple to him, had caused his name to be worshipped privately amongst the Penates or domestic gods. Even the Jewish writer, Josephus, confirms the truth concerning Christ and his doings. We must remark beforehand, that Josephus was born at Jerusalem four years after Christ's ascension. He wrote the History of the Jewish war some time after the destruction of Jerusalem, which happened in the year of our Lord 70, that is, 37 years after the ascension; and he finished his History of the Jews in the year 93, that is, 60 years after the ascension. Now, Josephus after mentioning the preaching of St. John the Baptist, and his death by the order of Herod, and the death of St. James, the brother of Jesus, who was called Christ by the order of Annanis the high priest, goes on and says (*Antiq:* B. 18. C. 4) "About the same time there flourished Jesus Christ, a wise man, if it be lawful to call him a simple man, for he was the operator of many wonderful works, and Master of those who willingly search after truths; who had got many followers from the Jews

as well as from the Gentiles. He was the Christ, whom although Pilate had crucified, instigated by the chiefs of our people, yet they did not cease to love him, who had loved him before his death. For he, on the third day, appeared again alive to them as the divine prophets had foretold this (his resurrection) and many other wonderful things concerning him. And up to this day his followers—Christians—called after him—have not been extinct." It must be observed here, that the Jews and others have in vain tried hard to invalidate the force of this passage of Josephus, as if it were apocryphal. But in answer, it can be said that the enemies of the truth have always endeavoured to question the genuineness of those books or writings which are against their pre-conceived opinions. As Protestants at first denied the Epistle of St. James to be canonical because it speaks of good works; and the 4th Book of the Maccabees to be inspired, because it speaks of Purgatory; so, some adversaries of the Christian religion, have tried to weaken the authority of this passage by saying that it is apocryphal. Now, all the ancient manuscripts of the work of Josephus, contained the passage alluded to. Then writers of the third and fourth centuries such as Eusebius, Jerome, Isidore Pelusiota, Zozomenon and Cedrinus take it to be the genuine writing of Josephus. Indeed, whilst he describes minutely the fortunes of the false Messiahs, who, for a season, imposed on the credulity of thier countrymen, it is difficult to conjecture a reason why he should silently pass over the life and actions of Christ, a man whose career was closely linked with the most extraordinary revolution which the Jews had yet undergone; and whose religion and disciples were not altogether unknown

to the contemporary and distant historians of Rome. Nor is the difficulty of believing the passage to be written by an unconverted Jew, insuperable : for in our own times has not the character of the Redeemer been pourtrayed in still more glowing colours, by the eloquent but infidel Rousseau ?

Then again, it should herein be remarked, that if Josephus had not written any thing about Christ, his history could not have been reliable, as it would betray on the part of Josephus an ignorance of such an important personage as Christ, and of his great deeds which are mentioned even by heathen contemporary writers. Hence Josephus was obliged to say something cursorily concerning Christ and his works, in order to avoid the charge of ignorance ; and, at the sametime, he took care not to be diffusive in giving the details of every circumstance, that thus he might not displease either his co-religionists the Jews, or the Romans.

That other Roman writers were acquainted with the history of Christ and his followers, is manifest from Tacitus who speaking of the fire which happened at Rome in the time of Nero, and of the suspicions which were entertained that the Emperor himself was concerned in causing it, the historian proceeds in his narrative and observations thus (Annal. L. 15.) "But neither these exertions nor his largesses to the people nor his offering to the gods did away with the infamous imputation under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to this report, he laid the guilt, and inflicted the most cruel punishments, upon a set of people who were held in abhorrence for their crimes and called by the

vulgar, *Christians.* The founder of that name was Christ, who suffered death in the reign of Tiberius under his procurator Pontius Pilate. This pernicious superstition thus checked for a while, broke out again and spread not only over Judea where the evil originated, but through Rome also." The reader will bear in mind, that this passage was written about seventy years after Christ's death. From this passage again we learn, that the Founder of the Christian religion was put to death; that in the same country in which he was put to death, the religion after a short check broke out again and spread; and that from Judea to Rome it has extended itself. To the above can be added the authority of Pliny the junior, Proconsul of Bythinia, who wrote to Trajan: "It has appeared to me a thing of great importance to consult Your Majesty regarding the great number of men who are in danger, for many of every age and order, of both sexes, that are exposed to the danger and shall be exposed to it. For not only has this contagion (of Christian religion) been propagated in the cities but even in the villages." Then he goes on to say, that some of those who were caught and tried boldly avowed their profession, and died in their cause; others denied they were Christians. From the above testimonies we see not only the existence of Christ and his religion, but also that within a short period after the death of its Founder, Christianity was preached and propagated everywhere, and under the most severe and bitter persecutions. And here I may remark, that the account given by the writers of the Acts of the Apostles, Epistles of the Apostles, and the writings of the early defenders of the Christian religion concerning the propagation of Christianity to all

parts of the world, agree with the foregoing authority of Josephus, Tacitus, and Pliny, by which they are confirmed.

The reason why some of the Jewish and heathen writers did not make mention of Christ and his acts is, because those who had known those facts of Christ and his Apostles, and, at the same time, were honest men, embraced the Christian religion, but those who were careless and would not inquire into the facts, or those who were informed about Christ and his religion but were not willing to embrace it, remained in Judaism or paganism ; and hence they purposely did not make any allusion to Christ and his disciples. Even now in our days, have we not witnessed that Catholic doings in the Protestant papers are suppressed, as they do not wish to acknowledge them or give publicity to them lest they be known and admired by the others ? Just as the orthodox or bigoted Hindoo writer would either purposely ignore or refuse to give publicity to the sublime and pure doctrine of the Gospel, or misrepresent Christianity, in order to mislead his readers.

But one might say, that if Christ was God and if he had established his religion for the conversion of mankind from errors and sins to the saving truths and righteousness, then how is it, that Christianity is not known universally, nor has its influence proved beneficial to all, after so many generations ? In reply I can say, that as in the natural world, from the very early date of the world and mankind there have been diseases, yet the proper remedies have been discovered much later on, and yet these medicines existed always—only their applications and discoveries were unknown. And even now many persons

either refuse to have recourse to them through some prejudice, or do not properly apply them, so likewise it is not incredible that the like things should be found in the remedy for moral diseases. Hence, not because God has not revealed through his Son, Christ, his saving truths, that men are ignorant of it, but because men either do not enquire into it, or through prejudice do not like to embrace it. It may be that God does not show the light of Christianity to some because they are not disposed to accept it; just as the rays of the sun are hurtful to men as long as they are suffering from the disease of the eyes.

Again, we know that God has made the world and mankind through benevolence, and yet we witness often, that for want of proper rain many countries get dried up—vegetation is destroyed, and consequently men and animals suffer and die: in the same way, then, the rains and the waters of the saving truths of Christianity are not sent to some individuals or nations for some reasons or other known to God himself. But at all events, the fault lies on the part of men themselves and not on Christianity, as Christ had said that light has appeared, and yet men have rather preferred to be in darkness, because their deeds were bad. As then there are many things in the natural world, (the author of which is God) that appear to us an anomaly and irregularity, so there are many things in the spiritual world or Christianity (which is also the work of God) that appear to us irregular, or occur against our expectations, because we do not know all the secrets of the doings of the Almighty, nor the depths of the wickedness of the human heart.

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CHAPTER VI.

THE DIVINE ORIGIN OF THE CHRISTIAN RELIGION PROVED BY THE MIRACLES OF CHRIST.

"Then rising up He (Christ) commanded the winds and the sea, and there came great calm. But the men wondered saying: What manner of man is this for the winds and the sea obey him." Math. VIII.—26.*

FROM this account we learn that Christ our Lord had control over the elements, and also that his Apostles and others who witnessed this prodigy of power acknowledged him to be a superhuman being. "What kind of a man is he, that the sea and the winds obey him?" This is another proof of our faith in Christ and in all the mysteries and hidden truths revealed by God for our guidance and salvation. Now, if at that time there were some of our modern infidels, such as Voltaire, Rousseau, Hume, Gibbon, and others of the same stamp, witnessing the little boat tossed to and fro, up and down in the disturbed billows of the sea, caused by a mighty gale and storm, they would have imagined or rather *reasoned*, that Christ and all who were with him must need have perished, since nature's laws are unalterable. But we know that Christ our Lord did suspend the law of nature and rendered the sea at once calm and quiet. Now, what he did then, was also done on other occasions, namely, God did suspend the laws of nature whenever he had to accomplish some-

* This text is read on the fourth Sunday after Epiphany.

thing for the benefit of his Saints, or to show his divine power. Hence we read that God divided the waters of the Red Sea into two parts, in order to give safe and dry passage to the Israelites. And again, in the time of Joshua He stopped the course of the sun, in that of Elias, the rains; and in that of the three children, the power of fire. From this we see how mistaken are those who think that the hands of the Maker are bound down by the law of nature, for it is more reasonable to think that the Creator can bind the forces of things to his will than they his will. Although God had imparted to things certain laws and force to act henceforth in certain ways, and produce this and that effect, yet he is always free to change or suspend their course, when he thinks proper. Then again, if there is nothing against the laws of nature, that we have witnessed some times extraordinary comets, and electric lights; and if there is nothing against the common law of a prince with regard to his ordinary routine of government that he should be obliged to suspend his known and ordinary law in cases of extraordinary exigencies, then why should the miracles be against reason if God performs them for some extraordinary purposes, such as for convincing man of his truth? Christ our Lord did perform this and many other miracles to show his divine power, for instance, He multiplied bread, gave sight to the blind, hearing to the deaf, speech to the dumb, motion to the paralyzed, life to the dead; and raised himself alive and glorious from the dead. Therefore He used to appeal to his works and miracles in order to prove his divinity. (JOHN V.—36). "The works themselves which I do, give testimony of me, that the Father

hath sent me" And again (JOHN X.—38)"Though you will not believe me, believe the works." Again (JOHN IX—3) "Neither has this man sinned, nor his parents, but that the works of God should be made manifest in him."—This is again made manifest by the following words of our Saviour with respect to the illness of Lazarus, (JOHN XI—4): "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Hence, the mission of Christ was accompanied with miracles as the signs and marks of his divinity. We shall not dwell on examining the other miracles of the Old Testament as to their divine origin, since Christ our Lord himself and all his disciples and apostles have believed them to be so, and have often brought forward those facts in proof of truths of the new dispensation. Now, the miracles of Christ, the founder of the Christian religion, removes all doubts as to the existence of a Supreme Being who has created things out of nothing, and men for heavenly glory, and who guides all human affairs; who holds them strongly and disposes them sweetly. They also prove that men after death are not annihilated, but that there is a future life, when the just men will be rewarded and the wicked punished. And why? because Christ has shewn these truths by his miracles. For, he always preached that he was the Son of God, and sent by God to redeem the descendants of Adam and Eve, who were created by God, and had degraded themselves by committing sin. He had taught us besides, that the just will enjoy everlasting life, and that the wicked will suffer everlasting pain. Now the proof of all these is, that He not only did perform miracles when alive, which one might have wrongly attributed to some magic or

sleight of hand, but also rose up victorious over death, according to his own promise. "Break this temple, and in three days I shall raise it up." And accordingly he raised himself after three days. Hence, we can safely place reliance in all that Christ said and did; and convince our mind with the words of Nicodemus (JOHN III —2) "Rabbi we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Now these miracles, which are attributed to Christ, infallibly show him to be God, and all his teaching to be true and trustworthy. In the first place, because they are of such a nature that none but God could have performed them, and because they are many and various. Indeed we read (MATH. IV.—23-24) "And Jesus healed all manner of sickness and every infirmity among the people, and his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases by devils, and lunatics, and those that had the palsy, and he cured them." Even He exerted his power over the elements and death itself, so much so that the Pharisees themselves acknowledged that Christ's great and various miracles will make people own him as God (JOHN XI—47) "What do we, for this man doth many miracles? If we let him alone all will believe in him." In the second place, we have to observe that these miracles were wrought publicly in the presence of all, without any apparatus, without any instruments or proportioned natural means; often they were performed by his sole command, and even from a great distance, and sometimes by the mere touch of his garment. Then again, all the

miracles of our Lord were useful to men; they were manifestations of his goodness as well as of the effects of his power, and were performed without any ostentation. In vain did the Pharisees demand a sign from heaven; in vain did Herod desire to witness some prodigy. Our Lord never did any thing to gratify curiosity, but he never refused to heal the sick, who had recourse to him. Hence it is that his disciples believed in him; and that almost each time that Christ performed any miracle, many of the Jews who were honestly disposed, believed in his divinity. But other Jews and Pharisees who could not deny those prodigies and were ill-disposed and obstinate in embracing the saving truths, attributed all these prodigies to the power of the prince of the devils. (MATH. XII.—24.) But our Lord himself was pleased to refute their calumny by the simple argument, thus "I am casting out devils and demons from men and animals; and if I am performing these miracles by the power of the prince of demons, then how could the chief of the devils allow me to destroy his own kingdom? As a house divided against itself shall not stand, and as a kingdom divided against itself shall be desolate; in the same way, if satan cast out satan, he is divided against himself, how, then, shall his kingdom stand?" On the contrary, "I am the finger of God, who first by binding down the power of the prince of the devils am plundering his treasures and destroying his legions."

But one might say: are all the accounts of Christ's miracles true, or are they not fictions in order to deceive others. In reply I say, that I have already proved

in Chapter IV, that some of the Apostles had been eye-witnesses of the events; that they had all the means of ascertaining their truths; and that they had no motive to deceive others; but that they related these things for the sake of truth. Some of them had not been eye-witnesses of the scene, but had heard from those that had been eye-witnesses; and this fact also they do not conceal from their readers. This remark can be applied to St. Luke's history with regard to the life of Christ; but with regard to the voyage of St. Paul and the shipwreck, in the 27th Chapter of the Acts, he was an eye-witness himself, and hence he confidently and minutely describes all the particulars of names, dates, places, circumstances and the order of events preceding and following the transaction. Again, the account of the cure and examination of the blind man, in the ninth Chapter of St. John's Gospel, bears every mark of personal knowledge on the part of the historian. The same can be said with regard to the raising of Lazarus to life mentioned in the eleventh Chapter of St. John's Gospel, where every particularity is mentioned, *viz.* :—the place—Bethania—its distance from Jerusalem, names of the sisters of Lazarus, and the like. Now as a general rule, there is always some truth where there are some considerable particulars related; and they always seem to bear some proportion to one another. Thus there is a great want of the particulars of time, place, and persons, in Manetho's account of the Egyptian dynasties, in Ctesias's account of the Assyrian kings, and in those which the technical chronologers have given of the ancient kingdoms of Greece; and accordingly the accounts contain an admixture of fiction and falsehood, with some truth: whereas Thucydides' His-

tory of the Peloponnesian War, and Cæsar's of the War in Gaal, in both of which the particulars of time, place, and persons are mentioned, are universally esteemed true to a great degree of exactness.

Lastly, the Apostles—the original witnesses of the miracles themselves—had received from their Master the power to heal the sick, raise the dead, cleanse lepers, cast out devils. And the Apostles performed all these wonders in the course of their mission, in the name of Jesus of Nazareth ; and for the propagation of his religion, passed their lives in labours, dangers, and sufferings, voluntarily undertaken and undergone ; which all clearly show that they had witnessed the truth of Christ's divine power, and that they were fully convinced of the truth of the divine mission of their Master.

Here one might say, that if Christ had really performed miracles and had given the same power to his Apostles to perform miracles in testimony of the truth of the Christian religion, then, why are not now-a-days also miracles wrought in proof of the divine origin of the Christian religion? I will answer to this objection in the first place, that no one has been the Counsellor of the doings of the Almighty—and hence, the reason why miracles now-a-days are so rare is, because he is not pleased to do now what he did at other times. As therefore it is a folly to say that God cannot reveal his will by performing miracles on the plea that they would alter the law of nature, and would interfere with the course of natural things, so equally it is a folly to suppose that he will often suspend the laws of nature to attest new revelation of his will or to confirm others already given, or to gratify the curiosity

of men. Hence we see the reason why Christ our Lord declined to perform a miracle before Herod, namely, not to gratify his idle curiosity, for Herod had heard and known that Christ had this gift of miracles. Again, Abraham refused to send down Lazarus to the house of the rich man to teach his brothers, saying that already they know what is good, and what is bad from the books of Moses and other prophets ; and hence if they do not give credence to them, they will neither believe Lazarus. The same answer, then, we can give to the infidels and rationalists, that God does not perform miracles now-a-days, because he has done them before and has taught mankind, and hence we must give credence to the teaching of the Gospel which has been declared with miracles. In the second place, I say that in the time of Christ and the Apostles the religion of Christ was to begin and was being planted ; and hence those extraordinary prodigies and miracles were required to establish and foster it, but now that it has already sufficiently grown and been propagated throughout the world, they are not required. In the same way as when we plant a young plant or shrub, we water it continually that it may take root and grow, but when it has taken root and spread its branches then we cease to water it, as then the ordinary moisture of dew and rain is quite enough for the life and growth of the tree ; in like manner, when Christianity was in its infancy, the watering by miracles and prodigies were requisite, but now they are not required, as Christianity has been propagated every where. Hence St. Paul (1 Cor. XIV—22) says, that miracles were required for infidels, but for the faithful they are not necessary.

In the third place, in the true Church of Christ there has always been the gift of miracles, whenever God was pleased to operate wonders through his saints, either for the conversion of the infidels or for any other good reason.

For instance, Origen, in the third century, relates many miracles that were performed by the holy men of his time. St. John Chrysostom says, that many miracles were wrought in his time, *viz.*, the fourth century, by the Holy Cross; and in the fifth century St. Augustine relates, that there were many miracles performed by the relics of St. Stephen, the first martyr in Hippo. Again; SS. Augustine and Jerome write, that in the fifth century many and wonderful miracles were wrought by the relics of SS. Gervase and Protase in disapproval of the persecution of the Catholic Church by the impious Arian King Huneric.

Lastly, among other miracles of modern times, the many and wonderful miracles wrought by St. Francis Xavier in India in testimony of the Christian religion are known to every one, and are attested and admitted by Protestant writers of eminence, such as Carne, Sir James McIntosh, the Rev. Dr. Palmer of Oxford, Baldæus, Hacluyt, Tavernier, Stephens, Buchanan, and Dr. Middleton (*See* Spalding's *Evidences of Catholicity*.)

We must remark also, that as long as the Jewish religion was true up to the time of Christ, it was sustained by miracles and prophecies, but after Christ, the Jews cannot bring forward one single new miracle in support of Judaism; Mahomedanism, too, is bereft of any prodigy in its support. Mahomed himself never performed any *public* miracle. His sole miracle was his arms and swords and

the promise of sensual gratification. With regard to some fabulous miracles mentioned in the histories of some ancient pagan writers, we must observe, that neither were they performed in support of religion, nor were they accepted by the writers themselves as true, hence Cicero (1-2 c.-28 *de Divin.*) considers them to be *ridiculous* or *obscence crimes.*

But the enemies say, it is related by Tacitus (Hist. IV. Book) that the Emperor Vespasian was petitioned by the priests of the god Serapis at Alexandria to cure a man diseased in the eyes by the touch of his hand, and another diseased in the hand, by the touch of his foot. And that at first the Emperor laughed at the request, but when he was urged, he trusting to chance, did touch them and they got cured.

In reply to this, I say, that admitting even the fact in the way Tacitus relates this event, it labours under a strong and just suspicion that the whole of it was a concerted imposture, brought about by collusion between the patients, the physicians, and the Emperor. This solution is probable, because there was every thing to facilitate such a scheme. The miracle was calculated to confer honour upon the Emperor, and upon the god Serapis. It was achieved in the midst of the Emperor's flatterers and followers, in a city and among a populace beforehand devoted to interest, and to the worship of the god; where it would have been treason and blasphemy to have contradicted the fame of the cure, or even to have questioned it.

But you will say with Blount, Lord Herbert, and Voltaire, that Apollonius of Tyana in Cappadocia, who lived in the time of Christ, was a great worker of miracles; that

he was expelled from Rome because he had raised a young woman from the dead; and the like.

In reply to the above, I say, that the life of Apollonius was written a hundred years and more after his death, by Philostratus at the instigation of Julia, the wife of the Emperor Septimus Severus. Then, this history contains a mass of absurdities and fables, through which an outline of historical facts and the real character of the man are sufficiently discernible. Besides that, Apollonius neither aimed at establishing any new religion nor did he assert that he was sent by God to do so, and hence he is not said to have wrought miracles in confirmation of any new religion.

Lastly, they say that the heathen priests by the invocation of the god Æsculapius, had done wonderful miracles in healing men of incurable diseases.

In order to understand the falsehood of the above statement, we must bear in mind, that Æsculapius himself is a mythical being related by Homer to have been an excellent physician, of human origin, who in later legends becomes the god of the healing art, in which he soon surpassed his teacher, and succeeded so far as to restore the dead to life. And this offended Pluto—, the god of hell—, who began to fear that his realm would not be sufficiently peopled; he therefore complained of the innovation to Jupiter who slew Æsculapius by a flash of lightning. After this he was raised to the dignity of a god by the gratitude of mankind, and was especially worshipped at Epidaurus, on the coast of Laconia, where a temple and grove were consecrated to him.

Now, whoever reads this account about Æsculapius,

will see at once that it is nothing else than a myth. But however he had gained some credence, and priests were appointed to keep up the story. These priests, as Lucian (*in Philopseud*) remarks, were in the habit of bribing the poor, who used to pretend first to suffer under some sort of disease, and afterwards to have been cured by the invocation of the power of Æsculapius; so much so that Aristophanes (*Pluto, Act* 5) in the public theatre at Athens charged them with this imposture.

CHAPTER VII.

THE DIVINE ORIGIN OF THE CHRISTIAN RELIGION PROVED BY THE RESURRECTION OF CHRIST.

"He is risen, He is not here; behold the place where they laid Him." Mark XVI.—6.*

IN order to prove that Christ really arose from the dead, it is necessary first to prove against Renan and others, that he really died. Now, all the four Evangelists relate the circumstances of the passion, death, and burial of our Lord. They say, that the death of Jesus Christ was more speedy than that of the two other criminals whose legs were broken; that he had expired after a *loud cry;* that the centurion did not break his legs, as he was already dead; that in order to ascertain whether he was dead or not, the centurion pierced his heart with a spear, which alone would have caused death, had it not already taken place. Now, by all possible means they had

* This text is read on Easter Sunday.

ascertained that Christ was really dead. But how to account for the blood and water that flowed from the wounded side? The flowing of blood and water was miraculous and a mystery, which I shall explain when writing on "Good Friday," which the reader can see in Part V. of this work. For it is against experience that blood and water can flow from a dead body, as death prevents the circulation of blood; and I myself have witnessed a driver who fell and his horse upon him, and the driver died; and immediately a surgeon cut his pulse, but no blood came out. But one might say, that at the time the lance was transfixed in the side of Jesus, he was still alive. In reply, I say, that if he were alive, blood would have come out; but it is not natural that both blood and water would flow in streams distinctly. Hence the by-standers by seeing this prodigy as well as the sun darkened and earthquakes acknowledged Christ to be the son of God. Next, we are informed that the disciples petitioned Pilate to have the body of their Master, in order that they might bury it; that Pilate wondered that Christ was already dead and made enquiry to that effect, and being assured by the centurion of his death, gave the body to the disciples of Christ; that Nicodemus applied about an hundred pound weight mixture of myrrh and aloes, and wrapped the body of Jesus in linen, and thus laid it in a sepulchre which was hewed in stone, and placed a heavy stone at the door of the sepulchre; that at the request of the Jews the tomb was sealed, and guards put all round. I ask what does all this prove but that Christ was dead and buried?

2.—With regard to His resurrection, the Evangelists are equally diffusive in describing several circumstances of it :—that when the women and the apostles went to see the sepulchre on Sunday morning, they found the stone rolled away ; that the linen with which the body was wrapped was found on one side of the sepulchre ; that the angel or angels announced to them that Christ had arisen ; that the Jews had spread the rumour, that the disciples of Christ had come at night while the guards were asleep, and had stolen away the body. And St. Matthew adds (XXVII—15). "And this word (that the disciples had stolen the body of Christ) was spread abroad among the Jews even unto this day." We see here clearly the candour of the historian. If he had falsely forged the story of the resurrection, it would have been his duty to conceal this rumour of the Jews for fear that others might be led away by it. But since he relates it he does not fear their rumour. For it is quite improbable that the disciples could have stolen the body, as they were timid men, and as the tomb was properly guarded by the soldiers. If the disciples fled away (except John) when he was crucified, how could they have dared to steal the body from amongst the soldiers and from a sepulchre upon which was put a great stone ? Then who is so mad as to believe, that the apostles would have so easily extricated the linen from his body, which must have been stuck to it on account of the myrrh and aloes, and left it in the sepulchre unnoticed. Christ, therefore, really arose from the grave, and made his appearance to several of his disciples.

But let us see whether His disciples were soon con-

vinced of the resurrection of their Master, or whether they acquiesced after a great scrutiny, in the real fact. We read that Mary Magdalen first went to the sepulchre, and not finding the body of Christ ran back to Peter and did not say that *He is risen,* but *they have taken away my Lord from the sepulchre, and we know not where they have laid him.* (JOHN XX—1-2). Meanwhile, the other two women Mary and Salome enter the tomb: they are in consternation at not finding the body of Jesus there. (LUKE XXIV—IV.) From this account it is clear that the holy women did not believe, that Christ had risen, but only, that his body was stolen away.

Peter and John being apprised by Mary Magdalen of what had occurred, hastened to the sepulchre, and not finding the body *believed* not in Christ's resurrection, but in the word of Mary that the body of their Master had been taken away. That this is the meaning of "he saw and believed," as St. John explains thus: "As yet they knew not the Scripture, that Christ must rise again from the dead." (JOHN XX—1 to 9.)

Again the discourse of the two disciples on the way to Emmaus betrays anything but belief in the resurrection of Christ: "We hoped that it was he (Christ) that should have redeemed Israel: and now besides all this to-day is the third day since these things were done...And some of our people went to the sepulchre, and found it so as the women had said, but him they found not." Then Christ reproached them of unbelief thus: "O foolish and slow of heart to believe in all things which the prophets have spoken." And yet they remained unbelievers until Christ manifested himself at the break-

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ing of bread (LUKE XXIV—21 to 30). This fact alone sufficiently shows that the disciples of Christ did not easily give credence to the reality of the resurrection.

Now, these two disciples returned from Emmaus to Jerusalem, and related the fact of their having seen their Master, but "neither did they believe them." (MARK XVI—13).

Such was their frame of mind, when Jesus made his fifth apparition in the midst of them, saying "Peace be unto you! It is I, fear not." But they were terrified and thought *they had seen a spirit.* Jesus afterwards "*upbraided them with their unbelief and hardness of heart,* because they believed not them that had seen Him after He was risen (LUKE XXIV—36.) And to show that it was He himself who was their Master and who was crucified, said (v. 39:) "Behold my hands and my feet, that it is myself: handle me and see, for a spirit hath not flesh and bones as ye see me to have." And to convince them more he ate with them. Then He said: "Ye *are witnesses* of all these things," that is, in you I prepare and form historical witnesses of my resurrection for the faith of the whole world, that you may one day say with assurance "This Jesus hath God raised up, whereof we all are witnesses," (ACT. II-33).

Now Thomas was told by the other apostles, that they had seen the Lord; but he did not believe them, and said: "Except I shall see in His hands the prints of His nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

It was this gross and carnal incredulity which occasioned the sixth apparition of Jesus, and the

words which echo through time "Reach hither thy finger, Thomas, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not incredulous, but faithful." Then Thomas was convinced of the reality of the resurrection and exclaimed: "My Lord and my God" To which Jesus replied "Thomas, because thou hast seen Me thou hast believed: Blessed are they that have not seen, and yet have believed." (JOHN XX—24 to 29.)

It is to be remarked, that this name of God, as applied to Jesus Christ here for the first time, proceeds from that incredulous apostle's lips, as being thenceforth demonstrated by the prodigy of the resurrection; and that this most incredulous man became afterwards the most irrefutable witness of the resurrection, as he was the first to profess in positive terms, the Divinity of Jesus Christ. It is also remarkable that this same apostle, at first the most incredulous, was the one who afterwards bore the Christian faith to the remotest regions. All this is evidence of a most admirable and irresistible kind.

3.—Now I have to solve the following difficulties or apparent contradictions of the Evangelists in regard to the resurrection of our Lord.

They are these, *viz*,, according to St. Matthew (XXVIII.,—1): *two* women went to the sepulchre. They found no young man sitting, but an angel of the Lord descends from heaven during a great earthquake. He rolls away the stone and sits upon it.

According to St. Mark (XVI.—1): *Three* women went to the sepulchre, and found the stone rolled away and a young man sitting in long white garment.

According to St. Luke (XXIII.—55 ; XXIV.—1) *all* the women who accompanied Jesus from Galilee came. They found the stone rolled away, and *two* men in shining garment.

According to St. John (XX.—1) Mary Magdalen went alone, as no other women are mentioned with her. No earthquake, no young man, no angel – only the stone rolled away and the sepulchre empty. She runs and finds Peter and John. After these have gone away, she returns to the sepulchre, and sees *two* angels in white. Immediately after Jesus stands by her.

Again according to Matthew (XXVIII.—16) and Mark (XVI.,—7) Jesus appeared to *all* the apostles on a mountain in Galilee.

Whilst according to Luke (XXIV.—13) Jesus appeared to two disciples at Emmaus, and in the evening to all his disciples at Jerusalem.

According to John (XX.—19) the appearance of Jesus took place in Jerusalem.

Lastly St. Paul gives quite another account in (1 Cor., XV. –5) where he says Christ was first seen by Cephas, then by the twelve, then by five hundred brethren, then by James, then by all the apostles, and last of all by him.

The above difficulties will be very easily solved, if we bear in mind, that the Evangelists do not observe the order, either of time or place. The reason is that they often relate, in a laconic style, the principal features or circumstances of a given fact, and unite with them the names of persons or places which struck their minds the most. And according to the rule of St. John

Chrysostom, one thing is to relate facts differently without observing the order of time, place, or number, and another thing is to relate contradictorily. Hence, the visit of all those women and the apostles, mentioned by the abovementioned disciples of Christ to the sepulchre, the vision of the angels, the appearance of Christ, are certain facts which have taken place, but which are related by them in a general way without reference to the order of time, place or number of persons. When one Evangelist says that Mary Magdalen went, he does not exclude the other women mentioned by the other Evangelists. When one says that one woman saw one angel, he does not exclude the fact that there were two angels, but only that one angel was seen by one, which is not contradictory when other Evangelists say that other women saw two angels, because there were two angels. Again, when one Evangelist mentions that the women went to the sepulchre early in the morning whilst it was yet dark, he means the time of their starting—and when another says that they went after the sun had risen, he means the time of their arrival at the sepulchre. Likewise what SS. Matthew and Mark say about the apparition of Christ to his disciples in Galilee, is true, as we glean from St. John (XXI) that he appeared to them on the sea shore of Tiberias, a city of Galilee, which probably was situated on mountains. This fact does not contradict the fact of His appearing to two of the disciples in the way to Emmaus, and to many in Jerusalem and on the Mount of Olives. Likewise, when St. Paul says that Christ was seen first by St. Peter, he means to say that amongst the apostles and not the women, He was seen first by St. Peter. And as Christ was seen by St. Paul himself

after his ascension, it is very probable that he was seen by St. Mathias in company of the eleven after his ascension from above, which is the meaning of St. Paul that he was seen by the *twelve*. Hence some interpreters mentioned by St. John Chrysostom explain the word of St. Paul "*above* five hundred brethren" in the sense that Christ appeared *from above (Epano)* to five hundred persons at once. In the same way he must have appeared to his cousin St. James separately, either soon after his resurrection or after his ascension. He appeared to all the apostles, not to the *twelve* but to the 70 disciples called also apostles, in the same way as St. Paul is called apostle. Last of all Christ appeared to St. Paul on the way to Damascus. From the above it is clear that St. Paul speaks of the manifestation of Christ in a general way, both after his resurrection as well as after his ascension. The reason why our Lord did not manifest himself at once to all his apostles and disciples, and in the same place, is, that thus one or few might see him first, and relate this fact to others, that the latter might be prepared to believe in his resurrection more firmly when they themselves would have seen him ; and thereby learn to give credence to the trustworthy witnesses even if they themselves had not seen him. Hence Christ himself said to Thomas (who had denied credence to other apostles) " Blessed are they that have not seen me and have believed."

A general answer also can be given to the adversaries thus—1. That the writers of the Gospel narrative do not profess to give a full and detailed account of *all* the events recorded in it ; 2.—That the narrators simply

state facts that came to their knowledge, whether from what they had seen and heard of the deeds and words of Jesus, and the events connected with His life, death, and resurrection, or from what had been told them by those who themselves were "eye-witness of these things," and 3.—That the Gospel narratives were written, not with the view of meeting objections to the credibility of the facts narrated, but with the view of stating what had actually occurred within the knowledge of the narrators, in the expectation that what had carried conviction to their own minds would do the same to others. St John states this clearly in his Gospel (XX.— 30) "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the son of God, and that believing, ye might have life through his name."

The question of a candid and honest enquirer should therefore be, not "Can the Gospel narrative be true, while there are so many unexplained discrepancies or omissions?" but rather—"Is the general evidence furnished by the narrative sufficient to prove the essential facts stated in it, certain difficulties notwithstanding?" No evidence of any past event can be such as to be entirely free from difficulty of some kind. If a jury could not make up their minds from the *general character* of the evidence given, but only after *every* difficulty in connection with the case before them had been removed, no verdict would ever be returned. Even Napoleon Bonaparte would become only a historical fiction, if men were to argue against his existence from the difference

of the historians who do not agree between themselves concerning his certain battles, number of soldiers, names of generals, time, place, and other circumstances connected with them. In like manner, it is absurd to argue that Jesus Christ never lived, died, and arose from the dead, because the Evangelists do not give the same account of his resurrection. Now each of the Evangelists seems to have given his account of the resurrection from a particular point of view. Matthew desired to notice the fact that women were at the sepulchre early in the morning, but evidently wished specially to associate that visit with Mary Magdalen. Luke is more general still, for he refers to "the women who came with Him (Jesus) from Galilee," as having visited the sepulchre. Mark and John are more particular. The former mentions *three* women, probably because he had their names in his memory; and John, thinking of Mary Magdalen, and intending, as he did, to tell the touching story of her conversation with her risen Lord, mentions her only. It is the most natural thing in the world that each writer should speak of the women, and their visit to the sepulchre, according to the impressions on his own mind, in connection with one or more of them, from their former history, his personal acquaintance with them, or from anything particularly striking in connection with their visit. The prominence given to Mary Magdalen in the narrative is accounted for by supposing that she had paid an early visit ("while it was yet dark") to the tomb of our Lord before any of the others; that finding the grave open, and the stone rolled away, she hurried back to the city to Peter, and told him

what she had seen; that in the meantime the other women, Mary, the mother of James, Joanna, and Salome and others, had set out at twilight to embalm the Lord; that having seen the empty grave, and having seen the angel or angels, who told them of the rising of Jesus, they went away, half in terror and half in joy, but had not confidence at once to tell any one; that during their absence Mary Magdalen had returned with Peter and John, who also, having seen the empty grave, went away; that then Mary, standing alone at the sepulchre weeping, saw her Lord; and that after this Mary went and told the other disciples, and had her story confirmed by the other women, who now came forward with their testimony. If we suppose these two visits of Mary Magdalen, and in the interval between them, a separate visit by the other women, a good deal of difficulty is removed; for, we can easily understand that one Evangelist, professing only to give a general account, would simply confine himself to the statement that the women had visited the sepulchre, and another, that one of the women, Mary Magdalen had made a visit the circumstances of which were so striking as to induce him to confine his narrative almost entirely to it alone. An illustration of this may be given, which I quote from a writer on this subject: "A friend of mine is at the point of death; I am just returning from a journey. On my way I am met in succession by different friends; one tells me of his illness, two others inform me of his death, and a fourth gives me a ring, which he has bequeathed to me. I hasten to the house, and find there a most mournful scene. On my return, I write to an acquain-

tance, and with the scene at the house most vivid in my mind, I write briefly of the rest—that on my way home I met four friends, who told me of his death, and handed me the ring. Of what importance would it be to the reader of the letter to know whether, the friends all came together, or one after the other; who came first, who brought me the ring; at what point I met the first; and whom I saw the last? In the same way, it matters little to the readers of the Gospels, to know whether the women went all together to the grave, or whether one went before the rest; whether they all saw the Lord, or only one of them; it was quite enough to know that the Lord was not in the grave. Now, if the difficulties still remain after all attempts to remove them, they are rather welcome than otherwise; for they furnish strong proof of the truth of the general narrative of the Gospels. If the four Evangelists had all written exactly alike in regard to the resurrection, or any other event, I should have suspected them of collusion, and the doubt would arise that perhaps the whole story had been concocted. But, while such discrepancies between the narratives in particular points of detail exist, they only prove that the writers wrote independently of each other, and the value of their evidence is thereby increased. Moreover, their very differences in points of detail only bring out the more clearly their agreement as to essential facts.

1. If Jesus did not rise, then the story given in the Gospels must have been either concocted by deceivers, or the believers in the resurrection must have been the victims of a delusion of their own. In the former case,

we should expect a carefully got-up account, as is almost invariably the case in false narratives.

2. If the professed witnesses of the resurrection were the victims of a delusion, how can we account for such a delusion in connection with seeing, speaking to, and hearing speak, and actually handling, a person really dead?

3. If Christ did not rise how are we to account for the existence of a society of people, ever since the so-called resurrection, whose chief bond of union has been belief in a risen Christ?

4. If Jesus did not rise, how could the belief in His resurrection at all have originated? How, seeing the same Gospels that state the fact of His resurrection also state the disbelief of the disciples that such a thing could be (before it happened), and seeing there was no expectation of it—how could it have been so suddenly and unexpectedly announced as a fact?

5. Is the mental character displayed by the Apostles whose writings we possess, and who were eye-witnesses of the resurrection, such as to indicate weakness, or any tendency to be over-credulous?

6. Is the moral character of the disciples, as recorded in their own writings, or of their followers, as testified in human history, or the moral influence they had upon men generally, of such a kind as to lead us to believe that they were men *capable* of concocting a pious fiction concerning the resurrection?

7. How are we to account for the observation of the first day of the week, ever since Christianity was taught by the disciples, if the very event it was intended joy-

fully to commemorate never took place? Can there be any stronger evidence of belief in a certain event than the unbroken observance of a rite (such as the Lord's Supper) or of a day (such as the Lord's day) intended from the first to commemorate it?

I am disposed to offer our adversaries a challenge. If they will mention any event recorded in history, that happened at any time previous to the last fifty years, I undertake to prove that it is not more credible than the resurrection of Jesus Christ. I know no event, the reality of which can be better proved than the resurrection.

CHAPTER VIII.

THE DIVINE ORIGIN OF THE CHRISTIAN RELIGION PROVED BY THE VERIFIED PROPHECIES OF CHRIST.

"Behold we go up to Jerusalem, and all things shall be accomplished, which were written by the prophets concerning the son of man For he shall be delivered to the Gentiles, and shall be mocked and scourged, and spit upon, and after they have scourged him, they will put him to death and the third day he shall rise again (Luke XVIII.—3)*

FROM the above words of our Lord, we learn that he had the fore knowledge of future things, namely, he prophesied all the particulars concerning his passion, death, and resurrection. And we read in the Gospel that all these things which were foretold by him took place. Again, by his authority he confirmed the testi-

* This text is read in Quinquagesima Sunday.

monies and oracles of all the ancient Prophets to be true, as they all have been, and are to be verified. Now, to prophesy or to predict events that have to come to pass, after many years and generations, and to determine all their exact circumstances is the act of God alone. Hence, Isaias challenged the heathens, who pretended to have the science of God, to predict any future events, and by their fulfilment, they could have been relied upon. "Shew the things that are to come hereafter, and we shall know that ye are gods" (XLI—23) And although holy men have foreseen many things and had prophesied, yet they did so, because they were shewn things by the spirit of God, and they always acknowledged to have received their knowledge of future things from God. Hence St. Peter said (2 Ep I.—21) "For prophecy came not by the will of man at any time, but the holy men of God spoke inspired by the Holy Ghost." As then the ancient prophets were inspired to foretell events concerning the person of the Messiah, his life, death, and resurrection, and many other things, for this purpose that future generations might be convinced of the past events which God had accomplished by the fulfilment of the prophecies; so likewise Christ foretold many things to his apostles, that they, too, might believe him to be God after the fulfilment of his oracles (JOHN XIII—19)". At present I tell you before it come to pass, that when it shall come to pass, you may believe that I am he. "Indeed, he foretold his passion, death, and resurrection, as we have read in the above text; he foretold that Judas Iscariot was to betray him; that Peter was to deny him thrice; that the Holy Ghost was to descend upon them; that

the apostles were to become the fishers of men; that the act of Mary Magdalen of anointing His feet with precious ointment, would be told in all subsequent generations. And accordingly all these prophecies were verified, and his disciples witnessed their fulfilment. Again, Christ foretold for our conviction that his religion will be preached throughout the world; and that all his enemies, Jews and heathens—or, in short, the gates of hell shall not prevail against it. And accordingly we witness the happy fulfilment of his words. For although the Jews, Pharisees, Heathen emperors and philosophers had tried their utmost to destroy the religion of Christ by promises and persecutions, by tortures and deaths, yet they could not retard the progress of the Christian religion, but it came off victorious and triumphant out of all obstacles and persecutions. Hence, Gamaliel a learned divine of the Jews, advised his countrymen not to put any obstacle to the preaching of the apostles of Christ, nor to persecute them, for this reason, that if their preaching was from God and if Christ is God, none can check their progress, as no one can resist the power of the Almighty; but that if the religion which the apostles were preaching to men, be their own invention and human, then sooner or later it will have an end (ACTS V—38). Now we see not only that Christianity was not put an end to, but that it increased and flourished and conquered the whole world; which is a sure sign that it was from God, or that Christ who had foretold his success and triumph was God. To this we must add another prophecy of our Lord concerning the destruction of Jerusalem and its Temple "And

as some spoke of the temple how it was adorned with goodly stones and gifts, He said : "These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down" (LUKE XXI—5) Now, putting aside all other circumstances that are predicted to accompany the destruction of Jerusalem, such as famine, pestilence, and earthquakes which took place in several places according to the accounts of Tacitus, of Pliny, and of Josephus, we shall dwell upon and consider here only the destruction of Jerusalem and its temple. And indeed, Josephus says, that the Roman Emperor, Titus after having taken possession of Jerusalem, after a long siege, ordered the demolition of the whole city of Jerusalem, but to save the temple. But the soldiers not only levelled to the ground the city but also the temple, against the will of the Emperor, who acknowledged in its destruction the hand of God. So much so that if any one had gone subsequently to Jerusalem he would not believe that there was ever a city which had been inhabited and a temple in which was ever adored the name of the Most High. (L. 7 Belli c. 18.) Afterwards Elius Hadrian built another city in the suburbs of the old one, and gave it the name of *Elia Capitolina*, which subsequently was called Jerusalem.

2.—Now, Renan, in order to get rid easily of all the above arguments, pretends to say that the Gospel of St. Luke was written after the destruction of Jerusalem. In answer to his calumny I will refer the readers to the valuable work of Dr. Lardner *(Credibility of the Gospel, Part II.)* where he adduces cogent reasons which assign an anterior date to St. Luke's Gospel.

And indeed (1) St. Paul is mentioned to have suffered martyrdom under Nero at Rome in the year 67 A. D. Now, St. Luke closes his book of the Acts of the Apostles with the imprisonment of St. Paul at Rome; hence the Book of Acts must have been written during the imprisonment of St. Paul, or soon after its close. The Gospel of St. Luke, therefore, must have been written much earlier, and that of St. Matthew may be fairly presumed to be of a still earlier date. That his Gospel was earlier than the Acts, is clear from Chapter first. "The former treatise I made, Theophilus, of all things, which Jesus began to do and to teach until the day on which giving commandment by the Holy Ghost to the Apostles whom he had chosen, he was taken up." That his Gospel was written later on than that of St. Matthew and John, is also clear from the first chapter of St. Luke's Gospel. "For as much as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word. It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus." (2.) The destruction of Jerusalem according to the most approved chronologers took place in the seventy-fourth year after the birth of Christ. The three Evangelists, one of whom was his immediate companion, and the other two associated with his companion, (all of whom make mention of the prophecy of Christ regarding the destruction of Jerusalem,) were, it is probable, not much younger than he was. They must, consequently,

have been far advanced in life when Jerusalem was taken; and no reason has been given by Renan why they should defer writing their histories so long.

(3.)—If the Evangelists, at the time of writing the Gospels, had known of the destruction of Jerusalem, by which catastrophe the prophecies were plainly fulfilled, it is most probable that, in recording the predictions, they would have dropped some thing about the fulfilment; in like manner as Luke (ACTS. XI—28), after relating the denunciation of a dearth by Agabus, adds "Which came to pass in the days of Claudius Cæsar," whereas the prophecies are given distinctly in one chapter of each of the first three Gospels, and referred to in several different passages of each; and in none of all these places does there appear the smallest intimation that the things spoken had come to pass.

One might say, that the Evangelists *purposely* may have passed in silence the occurrence of the destruction, in order to make people believe that their books were written before the event, when in truth they were written after it. In answer to this, I say, that cunning was no quality of the Evangelists. Of all writers in the world, they thought the least of providing against objection. Moreover, there is no clause in any one of them that makes a profession of their having written prior to the Jewish wars, which they certainly would have done had they ever a fraudulent purpose. They have done neither one thing nor the other: they have neither inserted any words which might signify to the reader that their accounts were written *before* the destruction of Jerusalem, which a sophist would have done; nor have they dropped

a hint of the fulfilment of the prophecies recorded by them, which an *undesigning* writer, writing after the event, could hardly, on some or other of the many occasions, that presented themselves, have missed of doing.

(4)—Christ our Lord when prophesying the destruction of Jerusalem, gave also some admonitions to his followers to save themselves by flight: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereunto." (LUKE XXI—20.)

"When ye shall see Jerusalem compassed with armies then let them which are in Judea flee unto the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." (MATH. XXIV.—18.) Now, if the prophecy were fabricated after the event, the above admonitions would have been quite useless to the followers of Christ, as they would have been too late to be of any service; and the Jewish converts to whom the Gospel of St. Matthew was addressed would have charged the writer of falsehood, since they had never heard any account of a prophecy of Christ by which they were to be guided during the siege.

(5.)—Considering the style of the Evangelists, and especially that of St. Luke, I think that if the prophecies had been composed after the event, there would have been more specification, *viz.*, the names or descriptions of the enemy, the general, the emperor would have been found in them; the designation of the time would have

been more determinate. We find, for instance, in Chapter II of St. Luke, who, when describing the birth of Christ, describes with it also the circumstances and the names of men and places: "And it came to pass that in those days there went out a decree from *Cæsar Augustus*, that the whole world should be enrolled. This enrolling was first made by *Cyrinus*, the governor of *Syria*...And Joseph also went up from *Galilee* out of the city of *Nazareth* into *Judea*, to the city of *David* which is called *Bethlehem*." Again in the third chapter the same writer speaks of St. John the Baptist thus: "Now, in the *fifteenth year* of the reign of *Tiberius Cæsar*, *Pontius Pilate* being governor of *Judea*, and *Herod* being Tetrarch of *Galilee*, and *Philip* his brother Tetrarch of *Iturea*, and the country of *Trachonites*, and *Lysanias* Tetrarch of *Abilina*. Under the high priests *Annas* and *Caiphas*: the word of the Lord was made unto *John*, the son of *Zachary*, in the *desert*." From the above observation it is clear that the Gospel of St. Luke and other Evangelists were written before the siege of Jerusalem.

3.—Further, the prophecy of Christ was to this effect, that the destruction of Jerusalem was to continue for ever. And hence, our Lord cites the prophecy of Daniel (IX—27) where it is said that after the destruction of the city and the temple, the city shall remain for ever desolate; and the prophet adds, that the city and the temple were to be destroyed by the Gentiles. Now, all these have been verified. For since then, namely, since the destruction of Jerusalem by Titus, a heathen emperor, the proper city of Jerusalem has never been rebuilt, although the Emperor Julian the Apostate, tried his utmost to falsify the predic-

tion of Christ by attempting to rebuild it. This impious man, in order to show that Christ was an impostor, endeavoured to rebuild the city. And to this effect he gathered together several thousands of the Jews and labourers, and commenced the work of rebuilding the temple. But no sooner had they begun the work and laid the foundation, than fire coming out of the bowels of the earth, destroyed the work, and thundering legions appeared and deterred the workmen. He tried once more, but then he met with greater flames and calamities which obstructed the building of the temple, and he himself, by the vengeance of heaven, perished in a war with the Persians. Now, this fact is mentioned not only by trustworthy Christian contemporary writers, such as Chrysostom, Gregory of Nazienzen, Ruphinus, Theodoret, Socrates, Zazomenon, Philostorgius, and others, but is related by the heathens themselves. For instance, Ammianus Marcellinus, a heathen, and an officer in the army of Julian says (*Amnian. Marcel. lib. XXIII.*—1) "Julian to distinguish his name wanted to achieve something grand; and consequently he commenced the building of the Temple of Jerusalem which was destroyed by Vespasian and Titus; but flames issuing from the foundation of the building rendered it inaccessible to the workmen, and the victorious elements continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." Again, Rabbi Chanan, who flourished towards the year 337 after Christ, writes thus: "there was a great earthquake in the world which caused to tumble down the Temple which the Jews had tried to build at Jerusalem

by order of Julian, with great labour and expense." From the above testimonies we see that the hand of the Almighty defeated the rash and impious project, and like the architects of Babel, the workmen of the Temple of Jerusalem were scattered by the vengeance of heaven; and while the infidel Gibbon ascribes it to chance, a Christian beholds the fulfilment of Christ's prediction; more so that this oracle of Christ is connected with what Daniel had said, *viz*, that after the destruction of the city and temple of Jerusalem, the Jews would be dispersed without any King of their own and without any law; and that after the death of Christ the Jews will cease to be the chosen people of God; and that their city and temple shall be for ever destroyed. Really Christ's blood has been a scourge upon them and their children, they are the cursed people every where and are now the subjects and slaves of other nations, dispersed throughout the world, notwithstanding that several times they endeavoured, under the protection of Emperors and influential men, to re-establish their own nation, capital, and temple. All their efforts have proved fruitless up to this day. From the verification of the oracle of Christ, concerning the destruction of Jerusalem and the dispersion of the Jews, we ought to conclude that all His other promises in time to come shall equally be fulfilled. And since Christ has promised that whoever will mortify himself, give alms, and lay down his life for the love of virtue and true religion, will obtain eternal life in heaven, let us place full faith on these words, because Christ is God, and heaven and earth shall pass away but His words shall never pass away.

CHAPTER IX.

THE DIVINE ORIGIN OF THE CHRISTIAN RELIGION PROVED BY ITS RAPID PROPAGATION THROUGHOUT THE WORLD.

"And he (Christ) said to them (the apostles): Go ye into the whole world and preach the Gospel to every creature. But they going forth preached every where the Lord working with and confirming the word with signs that followed" Mark XVI—15 & 20.

THE disciples of Christ at the time of His ascension were in number about one hundred and twenty (ACTS I—15.) Christ before ascending into heaven warned them not to go abroad but to wait for the Holy Ghost, who had to give them the gift of tongues, confirm them in all they had seen and heard from Christ and to teach them all truth; that thus fortified, by the power of the Holy Ghost, they might preach His religion throughout the world; "You shall receive the power of the Holy Ghost coming upon you, and shall be witnesses unto me in Jerusalem and in all Judea, and Samaria, and even to the uttermost parts of the earth" (ACTS I—8.) Ten days after the ascension, the Holy Ghost came upon the apostles and disciples of Christ, when, as our history relates (ACTS. II—1) upon a signal display of divine agency attending the persons of the apostles, there were added to the society about three thousand souls. Then again, we read in the fourth chapter (v. 4) of the Acts, that soon after this the number of men openly professing their belief in Christ was about five thousand.

Soon after that event, the apostles and the disciples of Christ went abroad to preach the Gospel ; and, as we have seen from the annals of Tacitus, under Nero, who twenty years after the ascension of Christ had been made the Emperor, there were immense multitudes of Christians at Rome. And St. Paul—twenty eight years after the ascension of Christ—writing to the Colossians thus expresses himself :—" For the hope that is laid up for you in heaven which you have heard in the word of the truth of the Gospel, which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth "(COLOS. I.—5) Now, from the above and other testimonies we see that Christianity, which properly began only after its author's removal from the world, had before the end of thirty years, spread itself throughout Judea, Galilee, and Samaria, almost all the numerous districts of Asia Minor, through Greece, and the islands of the Ægean Sea, the sea-coasts of Africa ; and had extended itself to Rome, and Italy. At Antioch, in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Borea, Iconium, Derbe Antioch in Pisidia, at Lydda, Saron, the number of converts is intimated by the expressions "a great number," " great multitude," " much people "; converts are mentioned without any designation of their number at Tyre, Cæsarea, Troas, Athens, Philippi, Lystra, Damascus.

To the above, we must add the testimony of Seneca contemporary with the apostles, which is found in the work of St. Augustin *(De Civit. Dei Lib. 6—C XI.)* "*Sceleratissimae gentis Judaeorum (Christianorum) consuetudo usque eo invaluit ut per omnes jam terras recepta*

sit, victi victoribus leges dederunt":—The religion and manners of the Jews (Christians) a most wicked race, have so much increased, that now they have been received in all parts of the earth; and although they are a conquered people, still they dictate to their conquerors, and prescribe to them laws." I may add to the above the letter of Pliny the younger, to Trajan, written towards the close of the first century, in which he asked for the advice of the Emperor, with regard to the Christian persecution: " Suspending all judicial proceeding, I have recourse to you for advice, for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering; for many of all ages, and of every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seemed to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission are revived. Victims, likewise, are every where *(passim)* bought up; whereas, for some time there were few to purchase them. Whence it is easy to imagine that numbers of men might be reclaimed if pardon were granted to those that shall repent *(C. Plin. Trajano Imp. Lib. X Ep. CXVII).*

From the above, it is clear that the Christians in Pontus and Bithynia were very numerous, and that they had subsisted there for some considerable time.

2.—Justin the Martyr who wrote about thirty years

after Pliny and one hundred and six after the ascension, has these remarkable words "There is not a nation, either of Greek or barbarian, or of any other origin, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgiving are not offered to the Father and creator of the universe by the name of Jesus crucified" *(Dial. cum Tryph.)*

Tertullian, who comes about fifty years after Justin, appeals to the governor of the Roman empire in these terms; "We are but of yesterday and we have filled your cities, islands, towns and boroughs, the camp, the senate, and the forum. They (the heathen adversaries of Christianity) lament that every sex, age, and condition, and persons of every rank also, are converts to that name." *(Tertull. Apol. C. 37.)*

Clemens Alexandrinus who preceded Tertullian by a few years, introduces a comparison between the success of Christianity and that of the most celebrated philosophical institutions: "The philosophers were confined to Greece, and to their particular retainers; but the doctrine of the Master of Christianity did not remain in Judea, as philosophy did in Greece, but is spread throughout the whole world, in every nation and village and city, both of Greeks and barbarians, converting both whole houses and separate individuals, having already brought over to the truth not a few of the philosophers themselves. If the Greek philosophy be prohibited, it immediately vanishes; whereas, from the first preaching of *our* doctrine, kings and tyrants, governors and presidents, with their whole train, and with the populace on their side, have endeavoured with their whole

might to exterminate it, yet doth it flourish more and more" *(Clem. Al. Strom. Lib. VI. ad fin.)*

Origen who follows Tertullian at the distance of only thirty years, delivers nearly the same account. "In every part of the world," he says, "throughout all Greece, and in all other nations, there are innumerable and immense multitudes who, having left the laws of their country and those whom they esteemed gods, have given themselves up to the law of Moses, and the religion of Christ; and this not without the bitterest resentment from the idolators by whom they were frequently put to torture and sometimes to death: and it is wonderful to observe, how in a short time, the religion has increased, amidst punishment and death and every kind of torture *(Orig. in Cels. Lib.* 1.)

Here it must be observed, that within less than eighty years after this, the Roman empire became Christian under Constantine: and it is most probable that Constantine declared himself on the side of the Christians, because they were the powerful party; for Arnobius who wrote immediately before Constantine's accession, speaks of the whole world as filled with Christ's doctrine, of its diffusion throughout all countries, of innumerable bodies of Christians in different provinces, of the strange revolution in the opinions of men of the greatest genius, orators, grammarians, rhetoricians, lawyers, and physicians, having come over to the institution, and that also in the face of threats, executions, and tortures *(Arnob. in Gentes l.*—1. *et. Lib. IX.)*

Twenty years after the conversion of Constantine, who by this time had got the entire possession of the empire,

Julius Formicus Maternus calls upon the Emperors Constantine and Constans to extirpate the relics of the ancient religion, the reduced and fallen condition of which is described by our auther (Arnolius) in the following words: "Although still in some regions the dying limbs of idolatry quiver, yet matters are in such a state that this pestiferous evil should be thoroughly amputated from all Christian lands."

Fifty years afterwards Jerome represents the decline of Paganism in these words: "Heathenism endures solitude, even in the city. The gods, once worshipped by nations, abide alone on the house-tops with the bats and owls." But now the passion and resurrection of Christ are celebrated in the discourses and writings of all nations. I need not mention Jews, Greeks and Latins; the Indians, Persians, Goths and Egyptians, philosophise and firmly believe the immortality of the soul, and future recomponse, which before the greatest philosophers had denied, or doubted of, or perplexed with their disputes. The fierceness of Thracians and Scythians is now softened by the gentle sound of the Gospel; and every where Christ is all in all" (*Jer. ad Lect. ep.* 5—7 *; and ad Heliod. ep.* 8.)

3.—Here it may be remarked, that from the time Christianity began to be propagated and spread to its final triumph over heathenism under Constantine, there flourished many Christian writers of eminence, who defended the religion of Christ against the heathen philosophers. St. Jerome's catalogue contains sixty-six writers within the first three centuries, and the first six years of the fourth; and fifty-four between that time and his own, A. D. 392. Jerome introduces his catalogue

with the following just remonstrance:—"Let those who say the Church has had no philosophers nor eloquent and learned men, observe who and what they were who founded, established and adorned it: let them cease to accuse our faith of rusticity and confess their mistake" *(Jer. Prol. in Lib. de Scr. Eccl.)*

Of these writers, several, as Justin, Irenœus, Clement of Alexandria, Tertullian, Origen, Bardesanes, Hippolytus Eusebius, were voluminous writers. Christian writers abounded particularly about the year 178. Alexander, bishop of Jerusalem, founded a library in that city A. D. 212, Pamphilus, the friend of Origen, founded a library at Cæsarea, A. D. 294. Public defences were also set forth by various advocates of the religion, in the course of its first three centuries. Within one hundred years after Christ's ascension, Quadratus and Aristides, whose works, except some few fragments of the first, are lost; and, about twenty years afterwards, Justin Martyr, whose works remain, presented apologies for the Christian religion to the Roman emperors; Quadratus and Aristides to Adrian, Justin to Antonius Pius, and a second to Marius Antoninus; Melito bishop of Sardis, and Appolinaris, who suffered martyrdom under the emperor Commodus, composed an apology for his faith, which he read in the Senate, and which was afterwards published. Fourteen years after the apology of Appolonius, Tertullian addressed his work, which now remains under that name, to the governors of provinces in the Roman empire; and about the same time, Minucius Felix composed a defence of the Christian religion, which is still extant; and, shortly after the conclusion of this cen-

tury, copious defences of Christianity were published by Arnobius and Lactantius. *(See W. Paley's Evidences of Christianity, Chap. IX.)*

4.—From the above it is clear, that Christianity was rapidly propagated and spread far and wide throughout the Roman empire. Now, this rapid propagation cannot be attributed to any natural cause but to the power of its Founder as God. Indeed, it cannot be attributed to Christ as mere man, for no one could be led to embrace the religion of him who by the public authorities was hanged between two notorious malefactors; and who was as a stumbling block to the Gentiles and a scandal to the Jews. Nor to his *dogmas*, for he taught many things that are above human nature; nor to his *doctrines* which are all at variance with our passions, which teach self-denial, mortification, forgiveness of injuries, fasting, prayers, alms giving, &c., the rewards of which are to be obtained in a future life—; nor to *his apostles*, for they were only twelve in number, poor illiterate fishermen, chosen from the most despised and lowest class of the Jews; nor to any *external means*, as they had neither riches, learning, nor eloquence: but on the contrary the whole pagan world and the Jewish nation, the priests, the philosophers and the princes as a man rose against the small number of the apostles to crush them down, and to uphold their own ancient religion, tradition, customs and manners, by all means, flatteries and promises, persecutions and tortures.

5.—But some one might say, that even Mahomedanism and Protestantism were very rapidly propagated although their falsity is argued by the Catholics.

In answer to the first, I say, that Mahomedanism owes its propagation firstly, to the *arm*, for the motto of Mahomed and his followers was *either Koran or death*:—Those who refused to embrace the Koran were killed, and those who tried to save their lives embraced Mahomedanism, as is clear from the pages of the Koran itself and other writers who have commented on Mahomedanism. Besides, Mahomed rewarded his followers in this world with a liberal division of the spoils, and with the persons of their female captives. This is so clear that they had proselytes only in those countries of which they had become masters; secondly, to *ignorance*, since Mahomedanism took its origin in an obscure place, and forbids its followers to enter into any disputes with others about its tenets; thirdly, to *sensualities*, as Mahomed promised to such of his followers as propagate his religion, voluptuous paradise, robes of silk, palaces of marble, rivers and shades, groves and couches, wines and dainties; and above all, assigned seventy-two virgins to each of the faithful, resplendent beauty and eternal youth in the next world, and in this world allowed them four wives with the liberty of changing them at pleasure.

These were the weapons used by Mahomed in propagating his religion. As to the gift of any miracle, he himself acknowledged to have possessed none. "They say (infidels or Christians) unless a sign be sent down unto him (Mahomed) from his lord, (God), we will not believe: I answer; signs are in the power of God alone, and I am no more than a public preacher. Is it not sufficient for them, that we have sent down unto them (in-

fidels or Christians) the book of the Koran to be read unto them?" (*Sale's Koran Ch. XXIV. p.* 232.)

To the second objection I reply, that Protestantism, too, was propagated by similar means. The Reformers—Luther, Calvin, Zwingli and others, by their principles, allowed a right to kings and princes to seize upon the ecclesiastical properties with a promise of giving to the villagers a tithe of them. Then, they gave full license to every individual to interpret the Bible according to each one's fancy; and permitted the princes to send adrift their lawful wives and procure others as unlawful ones. They permitted bad priests and nuns to get married; and promulgated that no one was bound to confess his or her sins to any man. That to eat meat on Friday as well as on any other day, is good; that fasting was an evil against the nature of man; that, in short, good works were not necessary for the attainment of salvation. By these and similar means did Protestantism spread itself in the Christian countries.

6.—Our adversaries still object saying, that in the beginning only common people embraced the Christian religion; and that they did so through ignorance and for the sake of novelty, without examining into its worth.

To which I reply, that it is a mere calumny to say, that only the vulgar at first embraced Chirstianity, for Joseph, Nicodemus of Arimœthea, Gamaliel and others were men of the first class and well versed in all Jewish science and literature; and yet they believed in Christ and his religion. Again, we read in the ecclesiastical histories, that many of the noble Romans and generals, and persons of imperial families had believed in Christ and

were in consequence killed. Then, again, the common people are generally more addicted to their ancient religion and ceremonies than men of letters. This is so true, that when all the nobility had embraced the Christian religion there were villagers who had still remained pagans and who were converted last of all. Hence idolatry was called *paganism* from *pagus* a village.

CHAPTER X.

THE DIVINE ORIGIN OF THE CHRISTIAN RELIGION PROVED BY THE SUBLIME MORALITY AND CHARACTER OF CHRIST.

"Jesus said to the multitude of the Jews which of you shall convince me of sin?" (John. VIII–46.)*

CHRIST our Lord challenged the Jews to shew any shortcoming in his doctrine or in his personal conduct; and what he said to the Jews, he says to the whole world. I will show hereafter, that all the great philosophers, such as Aristotle, Plato, Zeno, Athanagoras, Cicero, and others with all their acuteness of genius and learning, never taught any doctrine with regard to the First Being, and the destiny and duty of man, without some mistake, blame, and blunder. Whereas Christ, without being instructed in belles-lettres and philosophy, taught mankind the most pure and sublime doctrines concerning God and man without any hesitation and ambiguity, without any mistake and defect. The four Gospels contain his teachings and instructions; they are the perfect code of all that we have to know and

* This text is read on Passion Sunday.

practice. The parables of Christ are specimens of the greatest wisdom in the choice of the subjects, in the structure of the narrative, in the aptness, propriety, and force of circumstances woven into them. The *Lord's prayer* for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, and for the weight and real importance of its petition, is without an equal or a rival. His sermon on the mount breathes but divine wisdom, and baffles all modern treatises or moral philosophy in fullness of conceptions, in simplicity and power. It may be well to cite an example of the divine power of this discourse, as described by a Jewish convert: "I was prevailed on to accompany some friends to Church, and for the first time heard a portion of the New Testament read. The sixth chapter of the book of Matthew was one of the lessons. It was with extreme admiration and surprise not to say uneasiness, that I intently listened to the continuation of the sermon on the mount. I was touched with the love that manifestly breathed through every sentence, the just censure on the hypocrites, the necessary caution; but my heart thrilled at the simple but eloquent appeal to our senses respecting the goodness and care of God towards his smallest creatures. I was indeed astonished at the simplicity, beauty, and comfort of the passage, so replete with zeal for God and love to man. What I heard took such hold of me that I could not rest till I had read some of this novel and beautiful doctrine. My soul seemed to relish it and desire a more copious draught, I longed to read that chapter, and shortly after when I got possession

of a New Testament, it was the first portion to which I referred. I need scarcely say with what eagerness I devoured the contents of this blessed book. I anxiously searched and compared different passages of Scripture till in a very short time in the solitude of my chamber I was mourning over Him who was wounded for my transgressions and buried for my iniquities." (*Hershell*'s *Jewish Witnesses. p.* 42.—)

The Law and Rules of morality which our Divine Redeemer brought into the world are truly admirable; they form a body of doctrine so perfect, that we can neither add to them nor take from them; they teach man all his duties to God, to his neighbour and to himself, they are suitable to him as a member of society, and as an individual, in every situation in life, and in every age and nation. When we examine them closely we are forced to avow that their author possessed the most profound knowledge of the entire man—of all his evils and of their proper remedies, of the end of his creation and of the means for its attainment. He teaches us to love God as our Father, and all men as our brothers "Thou shalt love the Lord thy God with thy whole heart, and thy neighbour as thyself" (MATH. XXII-37.) By which he shews that all men are made by the same heavenly father and are among themselves brethren; who ought to have consequently but one heart and one soul; and aspire to the same end; walk towards the same term—the kingdom of heaven,—who ought therefore never to make reason yield to passion, who ought to place their happiness in that of others, share in the pains of their brethren, and assist in supporting them. "All

things whatsoever you would that men should do to you, do you also to them ;" (MATH. VII—12) and then peace which is the sweetest fruit of charity, will reign in the midst of you, the cry of discord will never be heard, injustice, adultery, theft, calumny, violence, envy, jealousy, or rivalry will be eliminated from your dwellings. He encourages us to do good from the hope of future happiness, that old age, infirmity, sickness, will be balanced by the possession of a bliss to come ; that death itself is a passage from labour to rest, from mortality to immortality.

The mysteries which Christ teaches are indeed above our comprehension, but the motives of credibility which He supplies are more than sufficient to satisfy any reasonable mind. "Fear, ye not, says he," them that kill the body, but rather fear them that can commit both soul and body into hell" (MATH. X—28.) Remember that, "no man can serve two masters" (MATH. VI—24.) "Take heed that you do not your justice before men to be seen by them," (MATH. VI—1.) "If thy right hand (or eye) scandalise thee, cut it off: for it is expedient for thee that one of thy members should perish rather than that thy whole body go into hell" (MATH. V—29.) Remember "that every idle word that men shall speak, they shall render an account for it in the day of judgment." (MATH. XII—36.) "Be not solicitous for your life what you shall eat nor for your body what you shall put on...behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them...Consider the lilies of the field how they grow, they do not labour nor do they

spin, but I say to you that not even Solomon in all his glory was arrayed as one of these." (MATH. VI—25)
"Love your enemies: do good to them that hate you and pray for them that persecute and calumniate you" (MATH. V—44.) "If you will forgive men their offences your heavenly Father will forgive you. "Judge not and you shall not be judged" (MATH. VII—I.) And He says many things to this effect, that a drop of water given in the name of God, will not be without its reward; that blessed are they whom men shall revile and persecute, for their reward is very great in heaven; that God the father has so loved men that He has sent his only begotten son to rescue them from the hands of sin and hell. And therefore they ought to accept him and his doctrine, as eternal life consists in knowing God the father, and his son Jesus Christ to be only true God. In order to be short, I refer the readers to the 5th, 6th, 7th, and the following chapters of St. Matthew, in which the moral doctrines of Christ are contained. From these they will find the difference between the teaching of Christ, and those of Zeno and Diogenes who fell into the foulest impurities, of Plato who recommended a community of women, of Aristotle who maintained the general right of making war upon barbarians, of Mahomed who permitted on earth and in heaven unlimited sensuality, and the power of doing away with his enemies. In short, the sublimity and the purity of the doctrine of Christ is so great over the doctrines of other sages, that Jean Jacques Rousseau cries out with admiration (*Emile Book* 4). "Is it possible that a book at once so sublime and so simple should be the work of men! Is it possible that he whose history it contains

should only be a man! Is that the tone of an ambitious sectary! what meekness, what purity of morals, what a touching grace in his instructions, what elevation in his maxims, what profound wisdom in his discourses, what presence of mind, what acuteness and exactness in his answers, what powers over the passions! Where is the man, where is the sage who can act, suffer, and die without weakness and without ostentation? When Plato describes his imaginary just man overwhelmed with opprobrium, and worthy of all the rewards of virtue, he paints feature by feature Jesus Christ. The resemblance is so striking, that almost all the fathers have felt it, and it is not possible to be mistaken. What prejudice, what blindness to dare to compare the son of Sophronius to the son of Mary! What a disparity between them in life and death; Socrates dying without pain, without shame, sustained with ease his parts to the end; and if this easy death had not honoured his life, one might doubt if Socrates with all his understanding were any thing else but a sophist. He invented, they say, morality, although before him others had put it into practice. Aristides had been just before Socrates had told us what justice was. Leonidas died for his country before Socrates had made love for his country a duty. The Spartans were sober before Socrates had praised sobriety. But where had Jesus Christ learnt the pure and sublime morality, of which he alone gave the lessons and the example. The death of Socrates philosophising with his friends tranquilly is as mild as may be desired, that of Jesus expiring in torments, insulted, mocked, cursed by a whole people, is the most horrible that could be feared. Socrates taking

the poisoned cup, blessed him who presented it to him and wept, Jesus in the midst of frightful punishments, prays for his cruel executioners. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus Christ are those of a God."

The apostles of Christ following in the footsteps of their Divine Master taught and gave instructions suitable to all ages ranks and conditions.—That children should obey their parents; that the young men should refrain from pleasure and dissipation; that the old ones should give good examples of sobriety, prudence, and wisdom. They shew that woman is given in marriage not for lust, but for propagation and domestic comforts, by being obedient and faithful to her husband. Husbands ought to love their wives and bear the shortcomings of the weak sex, and show a sincere affection to their wives. They teach that each member of the family should be united together more by the tie of religion than that of blood. They exhort their servants to love their masters, and faithfully discharge their duties, as well as that masters should not consider their subjects as any thing mean, but as themselves, and hence to take care of them, as God is the father equally of both rich and poor. They unite together citizens to citizens, nations to nations, by reason that all mankind are the offspring of the same parents. They command kings and sovereigns to look to the well being of their subjects, and exhort the subjects to be obedient to the laws of their sovereigns. In short, they set forth rules and proper directions, by which we know to whom honour is due, and to whom fear and subjection, to whom love is due, and to whom cor-

rection. That there should reign but charity amongst all, and no one should receive any injury. They teach us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, waiting for the blessed hope and the glory of the Great God our Saviour. One who likes to satisfy himself with the beauty, correctness, and precision of the moral of the Gospel, let him read, besides the Gospel of St. Matthew, the Epistle of St. Paul, who is a perfect moralist, and who knew better the feelings of the hearts of men, and describes accordingly what virtue each of us has to practise and vice to shun. Lastly, the whole volume of the New Testament is replete with piety, with what were unknown to heathen moralists, devotional virtues, the most profound veneration of the Deity, a habitual sense of his bounty and protection, a firm confidence in the final result of his counsels and dispensations, a disposition to resort upon all occasions to his mercy for the supply of human wants, for assistance in danger, for relief from pain, for the pardon of sin.

2. Not only is the teaching of Christ full of wisdom and purity, but the whole of his life, character, and manners are truly admirable. Many can preach to others, but do not practise what they preach. The words without deeds are nothing. He himself said, that "man is known by his actions as a tree is recognized either to be good or bad by its fruits." What Christ asserted—that he was sent by God, and that he was the son of God ;—he accordingly verified his words by his facts by giving hearing to the deaf, sight to the blind, life to the dead. "If you don't believe me, at least believe in my work." Is it possible that God

would have encouraged an impostor and a liar? Then, Christ was quite an humble being, he never sought after honor and glory, he charged his apostles, on the contrary, and the unclean spirit, not to reveal his divinity, and he also fled away to the mountain when the people wanted to make him a king. His meekness was such that when he was unjustly accused, slapped and crucified, he always answered in a most mild way. His charity was beyond description; He not only fed the hungry, cured many diseases and gave life to the dead, but he even prayed from the cross for the pardon of his executioners. His prudence was displayed where prudence is most wanted, in his conduct on trying occasions, and in answers to artful questions. His withdrawing in various instances from the first symptoms of tumult, his declining every species of interference with the civil affairs of the country. His poverty is unquestionable, for he had not even a dwelling of his own. He went always on foot. He never possessed any money; and though money was sometimes offered to him by the faithful, he handed it over to Judas for the benefit of his disciples and the poor. His obedience to the existing authority is well known by this fact, that he paid the tribute for himself and his disciples, and ordered to give to Cæsar what belonged to Cæsar. So much so, that no one charged him ever of any crime, no one made a remark on his moral character, nor even imputed to him any offence against purity and chastity. Whereas all the former moralists and teachers are charged with some fault or other. Zeno the Stoic and Diogenes the Cynic, fell into the foulest impurities, of which also Socrates himself was

more than suspected. Solon tolerated unnatural crimes in slaves, Lycurgus tolerated theft as a part of education, Aristotle maintained the general right of making war upon barbarians. The elder Cato was remarkable for the ill-usage of his slaves, the younger gave up the person of his wife. One loose principle is found in almost all the Pagan moralists, and is distinctly perceived in the writings of Plato, Xenophon, Cicero, Seneca, and Epictetus; that is, the allowing and even the recommending to their disciples a compliance with the religion, and with the religious rites of every country into which they came. In speaking of the founders of new institutions we cannot forget Mohamed. His licentious transgressions of his own licentious rules, his abuse of the character which he assumed, and of the power which he had acquired for the purposes of personal and privileged indulgence, his avowed claim of special permission from heaven of unlimited sensuality is known to every reader, as it is confessed by every writer of the Moslem history. (*See* W. Paley on this head.)

With good reason then Christ challenged the Jews to show any fault in his teaching and character. With good reason also he reproached them with their disbelief of the truths which he announced to them; for, sanctity so perfect as his was incontrovertible evidence that he had been sent by God and was God himself.

CHAPTER XI.

THE DIVINE ORIGIN OF THE CHRISTIAN RELIGION PROVED BY THE SURPASSING WISDOM OF CHRIST AND BY THE PECULIARITY OF HIS SPEECH.

"All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet (Psal. LXXVII.-2) saying I will open my mouth in parables, I will utter things hidden from the foundation of the world." Math. XIII—34 *

BEFORE proving the surpassing wisdom of Christ by his parables and speeches, let me expound first the nature of parables. A parable is a figurative kind of speech by which under the figure of some material and visible objects which are of every day occurrence and familiar, another of a deeper, invisible and spiritual kind is proposed and explained. For example, under the figure of a banquet, the kingdom of God is held up; under the figure of a farmer going out to sow his ground, God himself is represented; and under the figure of seed, the sacred words of God are represented—And likewise under the figure of the mustard seed and its growth, the beginning and subsequent increase of the Church of Christ are meant.

Now, the first reason why Christ our Lord was in the habit of frequently making use of parables, similitudes or anecdotes, was, that comparisons are most suited to the capacities of the common people who have not been

* This text is read on the Sixth Sunday after Epiphany.

brought up in the art of dialectic and eloquence, nor do they possess the knowledge of abstract ideas ; but they understand better concrete words : for instance, they will understand better if you say "that man is *learned*, *good*, *fair*," than if you say "that man possesses *learning*, *goodness*, *whiteness*." Hence the common saying is "shorter is the way to knowledge by example, than by precepts "—So an ignorant person will very soon and easily understand a certain given subject by having before him a sensible comparison or image drawn of those things, than by hearing a thousand trains of syllogism or argumentations.

But we must here remark, that the term *parable* sometimes in Holy Writ means a riddle or obscure sentence which requires, on the contrary, great labour and research for the right understanding of its meaning. Hence we read in the Gospel of St. Matthew (Chap. XIII—10) that Christ at times spoke to the Jews in parables on purpose that they might not understand him, whilst he plainly explained to his own apostles the mysteries of the kingdom of God. In fact his disciples came and said to him, "Why speakest thou to them in parables ?" Who answered and said to them : "Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." The reason is, that most of the Jews were ill disposed to accept his doctrines ; and hence, at times he was obliged to speak to them in obscure words and prophetic way, that the law of Moses was to give way to the Gospel. But as his disciples were sincere and desirous of endorsing his teachings, he explained them plainly. At any rate, a parable of Christ spoken in answer to a

question while beautifully pertinent and sufficient for its present purpose, contained in it treasures of wisdom for the future Church, which could not possibly catch the eye of the first superficial observer.

Another reason why our Lord used to speak in parables was, that He was under the necessity of claiming and securing the title of a Master in Israel, a public teacher. Hence, He, by His incomparable wisdom and superiority in speaking in parables, and thus demonstrating where real truth lay and where falsehood, showed himself to be the only Teacher, Master, and Rabbi of mankind. And indeed, although He was never brought up in their schools, he silenced all the coalition of Pharisees, Saducees, Herodians, Priests and Doctors, arrayed against Him to catch Him in words, or in any point of the Mosaic law, or the rules of the Romans. He was, therefore, not an ordinary teacher or one who had been brought up in any peculiar branch of science; but being Wisdom itself, he had a cosmopolitan knowledge. He was a real scribe instructed in the kingdom of heaven, a rich Householder, who had fully stored scientific knowledge of every kind—ancient of the Old Testament, and new of his own time, both Jewish and Roman. And hence he was ready at all times to cull out just what was wanted, old and new: the old by adopting to his doctrines ancient maxims, proverbs and wise sayings, as well as historical events: and the new, by seizing the occurrences of the moment, or objects that were present, and turning them to the profit of his hearers. As Christ our Lord not only spoke long parables, and represented hidden mysteries, as it were, in a mirror, but also gave masterly answers, and,

as it were, well measured rebuffs to those who proposed to him sudden questions to be solved; people were delighted, and found his words truly full of unprecedented wisdom, elegance and grace; and marked a difference between His teaching and that of their usual instructors, which they described in this phrase: "He was teaching them as one having power, and not as the scribes and Pharisees." (MATH. VII. 29.)

From this mode of Christ's teaching, and especially from his parables, we learn that the whole Gospel was not an after thought and the compositions of disciples in early ages. For, not only the Fathers and later teachers in the church, but even the apostles who naturally had imbibed the spirit of their holy Master, disclose no traces of his mode of delivering doctrines. Now, the apostles never make use of any parable, but their writings are almost like ours. Besides, as the prophets of the old Dispensation, wherever they prophesied or taught, they acknowledged that they had received such instruction from God.—"Thus saith the Lord."—So likewise the apostles do never assume or pretend in teaching, that they taught any thing of their own or on their own name; but that such and such things were commanded by Christ. And hence, they always *exhort*, *advise*. Whereas Christ our Lord used to say: "Amen I say to you" "But I say to you" which shows clearly that the apostles could have never uttered such things unless they had heard them from the lips of the Eternal Wisdom. Now, as the saying is *Nemo dat quod non habet*—no one can give what he has not—we must remark, that if the apostles in their own writings have never approached to the parables and sayings of our

Lord; and if Jesus never wrote himself, the conclusion is, that the Evangelists merely and faithfully trusted in writings the singular, but, at the same time, full of beauty and elegance, mode of speaking of their Master, and could have never invented themselves.

The third reason of our Lord speaking in parables and making use of ingenious similitudes and anecdotes was, that he was founding the Christian religion on the ground work of former revelation; and hence, He was almost compelled to adopt the system of teaching by parables. That is, it was considered by the Oriental sages a matter of great wisdom and wit to speak in parables and explain things by comparison. For instance, we read (3 KING III —12) that God had given to Solomon the greatest wisdom insomuch that there had been no one like him before, neither should any follow him. That his wisdom surpassed the wisdom of all the Orientals and of the Egyptians; and he was wiser than Ethan the Ezrahite, and Heman, and Chaled, and Dorda, the sons of Mohol. So much so that thé Queen of Saba came to him expressly to try his wisdom by enigmas or riddles. Well, this personage not only shewed his great judgment, when, for instance, he ordered the child to be divided into two parts and to be given to each of the claimants, and thus ascertaining which of the two was the real mother; but the great characteristic of his wisdom was to write parables or proverbs, as it is said (PROV I—1): "The parables of Solomon, the son of David, king of Israel. To know wisdom and instruction. A wise man shall understand a parable and the interpretation, the words of the wise, and their mysterious sayings" And again, he describes a

wise man thus (ECCL. XXXIX—): "The wise man will seek out the wisdom of all the ancients.....he will keep the sayings of renowned men, and will enter withal into the subtleties of parables. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables." Again, the fables of Œsop amongst the Greeks, and the beautiful short parables or tales of Gulistan of Saadi amongst the Persians are considered full of wit; and contain moral applications. So long, then, as in the country and age in which our Saviour lived, the idea of wisdom was so completely involved in that of teaching by similitudes and parables, and this not rashly, but in accordance with the definitions of the sacred writings, and the character of acknowledged sages, it became Christ our Lord, so far to adapt himself to these habitual and deeply-rooted views, as to insure the deepest and most reverential attention, as a sage. Nay, it was absolutely necessary that he should not only cope with Solomon but also surpass him.

Indeed, if we turn our eyes to some of his parables, we will see clearly that they surpass by far those of Solomon in wisdom, wit and elegance. For instance, the parable of the good Samaritan (LUKE XIII) to teach the active fraternal charity in all its perfection; of the Prodigal child (Ibid. X—30) to sketch out the whole history of the sinner's fall, return, and forgiveness; of the unjust Steward (Ibid. XVI) to teach us the way how to turn things of this perishable world to the advantage of an immortal treasure by giving alms; of Dives and Lazarus (Ibid. XIX) to point out to us the vital and fundamental principle of man's end, and the use and worth of creatures, and the

consequences of rightly or wrongly acting on that principle; of the Pharisee and Publican (Ibid. XVII—10) to teach us the complete doctrine of prayers ; of the two servants forgiven by their master and proportioning their love to his kindness ; His pleading for Mary Magdalen to the Pharisee (Ibid. VII—40) by which he depicts the true character and measure of love according to the rules of justice, that is, to render to every one according to his deserts.

Since then the parables of Christ and his wisdom in explaining things by anecdotes was far superior to that of Solomon; very rightly He said (LUKE XI—31) "The Queen of Saba came from the end of the earth to hear the wisdom of Solomon, and behold more than Solomon here" which is tantamount to this "I have shown you greater wisdom by doctrines and example than Solomon did, therefore I am superior to Solomon ; for no one but the giver of wisdom to Solomon could possess more wisdom and righteousness ; and if I possess more wisdom and righteousness, I am the giver of wisdom and righteousness, that is to say, I am God.—And indeed, it is said that Solomon had received his wisdom from God ; and that no one either in past generation or in future would be equal to him in wisdom. Now, then, if I am superior to him in all wisdom, it is a clear sign that I am the Master of Solomon, namely, I am the one who gave wisdom to Solomon."

2. Again, if any one reads the four Gospels in which are contained the questions and answers of our Lord, he will see at once how clear, cutting and to the point they are.

For instance, when He was asked whether it was lawful to give tribute to Cæsar, he looking at the coin said : "Give to Cæsar what belongs to Cæsar, and to God what

belongs to God." And the Jews hearing this (answer) wondered, and leaving him went their ways. (MATH. XXI —17.) Likewise when He was asked, in whose authority he was casting out of the temple the vendors of pigeons, he declined to tell them on whose authority he did : and in return, asked them first to answer Him whence was the baptism of John, either from heaven or from men ? The Jews being put into a dilemma, answered, that they did not know. And then Christ said : "Neither I do tell you by what authority I do these things." (MATH. XXI—25) Again, the Jews were scandalized at him that he used to cure men on a Sabbath day. Then Christ replied to this, that if an ass or cow of yours would fall in a ditch, you would not remain motionless, but would go and take the animal out of the pit ; and yet the Sabbath is not profaned ; how much more becoming and charitable it is to cure a man who is the son of Abraham, or a woman who is the daughter of Eve? For the Sabbath was made for man, not man for the Sabbath." (MARK II—27) Lastly, what a nice and cutting answer Christ gave to the Pharisees who attributed his miracles to the power of Beelzebub (LUKE XI—15.) But some of them (Pharisees) said : "He casteth out devils by Beelzebub the prince of devils." But He seeing their thoughts, said to them : "Every kingdom divided against itself shall be brought to desolation ; and every house divided against itself will not stand. And if Satan also be divided against himself how shall his kingdom stand ? Because you say, that through Beelzebub I cast out devils. But if I by the finger of God cast out devils : doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court,

those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armour wherein he trusted, and will distribute his spoils." By this beautiful syllogism he silenced them and shewed that he was stronger than Beelzebub whom he had bound down, and thus was plundering his house. In fact, the Evangelist adds, that "as he spoke these things, a certain woman from the crowd lifting up her voice said to him: "Blessed is the womb that bore thee, and the paps that gave thee suck." And the same Evangelist says elsewhere (Chapter II—48) of his wisdom thus: "And all that heard him were astonished at his wisdom and his answers." And St. John (Chapter VII—14) says: "Now, about the midst of the feast Jesus went up into the temple and taught. And the Jews wondered saying: "How doth this man know letters, having never learned?"

Now, His parables and anecdotes, His speeches, answers and questions, and His singular and surpassing mode of bringing them to bear on the points discussed will at once show to the impartial observer or critic that Christ was a super-human Being, or, in short, that He was God, the giver of true wisdom.

3.—Whoever, therefore, likes to possess the true wisdom, should embrace the Christian religion whose founder is Christ—the wisdom of God—without whom no true wisdom, civilization nor forgiveness of sins and redemption of souls can be obtained, as St. Paul says (1 Cor. I—30.) "But of Him are you in Christ Jesus who of God is made unto us wisdom, and justice, and sanctification, and redemption." Indeed, it was the Christian religion that

has turned the savage into a civilized man. Were it not for this religion all ancient arts and learning would have been entirely lost. Those very fishermen and their successors, the bishops, the priests, the monks, the nuns, whom now the senseless people persecute, have been the instruments of rescuing the world from the darkness of ignorance and barbarity; and they were pioneers of good things, and gave a stir to all the modern fine arts and refinements. Let the children of the present European nations—the Franks, the Italians, the Germans, the Saxons, the Lombards, the Brittons, the Goths, the Visigoths, &c., bear witness to what I say. And as Noah was the one who re-peopled the earth, so the religion of Christ has been the means of regenerating modern nations in science and arts. Let them, then, be grateful to this religion, and not resist its wholesome precepts. It is a great crime indeed to shut one's eyes to the light of truth. As the Jews were turned out from the kingdom of God for their resisting the light of the Gospel announced to them by Christ and his Apostles, so perhaps also the bad Christians by giving themselves to Atheism, Deism, Rationalism, Materialism, and other sort of infidelity, might be cast out from the saving Ark of salvation. And as Cham was cursed by Noah for exposing the nudity of his father, so likewise God will curse them who abuse the Church of Christ—the mother of the faithful—by persecuting her, and mocking at her.

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CHAPTER XII.

DIVINITY OF CHRIST AND OF THE HOLY GHOST.

"Thomas answered and said to him (Jesus)" My Lord, and my God" John XX—28.

"Ananias, why hath satan tempted thy heart, that thou should lie to the Holy Ghost ...Thou Hast not lied to men, but to God." Act V—4.

THE Divinity of our Lord Jesus Christ is clearly inferred from the preceding chapters. However, since the Unitarians* assert that Christ never called himself God, and that he was called the son of God only on account of the mission which God had entrusted to him with regard to the redemption of man ; and that although He was the greatest and wisest sage and possessed the most heroic virtue, yet he was but simple man, it is worth while to prove first of all the divinity of Jesus Christ and show, that not only was He the Messiah, but also God of the same substance and power as God the Father. Indeed, Jesus Christ was either what He claimed to be, true God and true Man, or the greatest impostor the world has ever seen ; and we have no right to call him a great, wise, or virtuous man. If Christ was not the true and consubstantial son of God sent by the Father for the redemption of the world ; then, as a writer has justly remarked, Mahomet himself has not deceived the world half as much as He, and was a far better man. Mahomet

* Under the name of the Unitarians is included the school of the *Theists* or *Brahmo-Somajs*, who reject the divinity of Christ and of the Holy Ghost.

only claimed to be a prophet, a man invested with extraordinary powers; Christ proclaimed himself to be God, and allowed Himself to be adored. A mere man who pretends to be God, and permits himself to be adored, and leads millions of men into idolatry age after age, has no claim to be called wise or virtuous. To imagine one's self a God, is madness; to demand universal adoration without any title to it, stamps the man who attempts it, if he is not insane, as the vilest impostor and the greatest malefactor that can be conceived. Hence Christ was either truly God, or the worst of men. And since in this case our adversaries agree with us in admitting the genuineness of the Gospel and endeavour to quote passages from it to refute the divinity of Christ, I shall prove from the four Gospels and other writings of the New Testament that Christ proclaimed himself to be God in the proper sense of the word. The following arguments will confirm my assertion.

Firstly, Christ declared himself to be God. (JOHN X. 22 follow.) "And it was the feast of the dedication at Jerusalem. And Jesus walked in the temple in Solomon's porch. The Jews therefore came round about him and said to him: How long dost thou hold our souls in suspense? If thou be Christ tell us plainly." Jesus answered that his words only will make them in no way wise and believing, therefore the proofs of his being the Messiah and the son of God were his works. And to that effect he said: "I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me. But you do not believe because you are not of my sheep." That is, unless you are un-

prejudiced and candid you will not give credence to any thing supernatural and divine. Hence those only who are sincere enquirers after truth will believe in me and my works. And hence He said: "My sheep hear my voice and I know them and they follow me. And I give them (to my sheep) life everlasting, and they shall not perish for ever and no man shall pluck them out of my hand. That which my Father hath given me is greater than all and no one can snatch them out of the hand of my Father. I and the Father are one." Which is tantamount to this—You yourself admit that God the Father is above all (greater than all) and consequently no one can do any thing against his power; well, since I shew the same power in performing miracles, in driving devils from animal and human bodies, and giving sight to the blind and life to the dead, I must consequently be of equal power with God the Father—"I and the Father are one." That is, since the substance of both is the same, the same are also their works, or since the works of both are of equal power, necessarily the substance of both must be the same.

The Jews understood him in this sense, that God the Father and Christ were of one substance and power, and hence "they took up stones to stone him." Now, our Lord not only did not retract his words and explain them in any other sense (which he necessarily should have done in order to avoid the wrath of the Jews and scandals) but, on the contrary, he insisted on what he had said, and therefore said "Many good works I have showed you from my Father; for which of those works do you stone me?" —Can you tell me that any of those works which I have

done are either against men or against God? The Jews answered him: "For a good work we stone thee not, but for blasphemy: and because that thou being a man, makest thyself God." Here the Jews explained to our Lord why they were angry with him: namely, that he called himself God and equal to God, whilst he was a pure man, which is certainly great blasphemy.

In order to convince the Jews that there was no blasphemy, our Lord brings an argument *from minori ad majus*, namely, if in the ancient dispensation the prophets, the patriarch, and the judges were called gods inasmuch as they held some resemblance of God's perfection, in being appointed to teach the people whatsoever regarded their spiritual and temporal welfare, greater right have I to call myself God and to claim the equality with God the Father, as He has begotten me; and by that eternal generation has given all his sanctity and perfection to me. This is the import of the following words of our Lord: "Jesus answered them: Is it not written in your law: *I said you are Gods.* If he called them Gods, to whom the word of God was spoken, why do you accuse me of blasphemy, whom the Father hath sanctified and sent into the world?"—But you will tell me, that I am a pure man. It is true that I am a man also, and my divinity is veiled by human nature. But then, at the same time, you should open your eyes to my divine works and see that they could not have been performed unless I was God—you have never seen God's substance with your corporal eyes, and yet by His visible works you infer his existence and Government: in the same way, then, you should infer my divine nature and power, namely, by the outward and external works of

mine, which are of the same nature and might as those of God the Father. "If, then, I do not the works of my father, believe me not. But if I do, though you will not believe me, believe the works that you may know and believe that the father is in me and I in the father." Christ here appeals to his works as a token of his divinity, and says, as God is mentioned to have done wonderful works at the time of Moses in Egypt, so he had wrought amongst them similar wonders, and therefore he was equal to God the Father in power, as his works were of the same nature with those related in the Old Testament. After hearing this the Jews clearly and without any mistake understood that Christ was making himself equal to God, and therefore they sought to take him; and he escaped out of their hands.

Again, on another occasion (JOHN V.—17,) when Christ had healed a man on a Saturday the Jews accused him of breaking the Sabbath, to whom Christ gave this answer: "My father worketh until now; and I work." These words no doubt have the same force as to say: "as you cannot charge God with any fault because He makes the sun shine on the earth and governs the world daily; so you cannot charge me with any fault for curing a man on a Sabbath, because I am God." Now were Christ not God, the Jews would have had reason to complain of him, as God had forbidden men to work on a Sabbath; but he himself was not bound by any law. Therefore Christ said that as no one can accuse God for working every day in what regards the government of the world, so no one can deny to him the right of working on a Sabbath day, because he was God, and hence he was not bound by the law of the

Sabbath. This is so true that it did not escape the acute observation of the Jews themselves, "Hereupon therefore, the Jews sought the more to kill him, because he did not only break the Sabbath, but also said God was his father, making himself equal to God." But did Christ explain his words in any other sense, or tell the Jews that they were mistaken in interpreting his words in that sense? No, he rather insisted on and proved that he was equal to God; "what things soever He (Father) doth, these the son also doth in like manner. For as the Father raiseth up the dead and giveth life, so the son also giveth life to whom he will. That all men may honour the son, as they honour the Father." Here St. John Chrysostom very rightly says, that if the power of Christ was the same with the power of God, he must consequently have the same substance.

Further, Christ's equality with his Father is manifest from (JOHN XVI—15): "All things whatsoever the Father hath, are mine" and (Ibid. XVII—10) where Christ addressing God the Father says:" "And all my things are thine, and thine are mine"

Then again, Christ's consubstantiality with his Father is clear from (JOHN XIV.—8) "Philip saith to him (Christ): Lord, shew us the Father, and it is enough for us." Jesus saith to him: "so long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, shew us the Father? Do you not believe that I am in the Father, and the Father in me."

Hence, the great Doctor, ST. PAUL (HEB. 1-3) says that Christ is the brightness of God's glory and character

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of His substance. Namely, Christ is the living and substantial representation of God the Father: and thus who sees the Father sees his son Christ, and who sees Christ sees his his Father—God. Again, the same apostle writing to the Philipians (II—6) says: "who (Christ) being in the form of God, thought it not robbery to be equal with God. But emptied himself taking the form of a servant, being made in the likeness of men." Here it is clearly stated that Christ before his incarnation was in the form or nature of God, and that he afterwards took the form or nature of man.

Add to the above the following, viz, when Christ asked the blind man who was cured by him whether he believed in the son of God (JOHN IX—35); and the man on being informed that Christ himself was the son of God, fell down and adored him. Again (MATH. XXVI—65) when the High priest said: "I adjure thee by the living God, that thou tell us if thou be the Christ the son of God" Christ answered: "Thou hast said it." And in its confirmation Christ said: "Hereafter you shall see the son of man sitting on the right hand of the power of God, and coming in the clouds of heaven." Then the High priest rent his garments saying: "He hath blasphemed." That is to say, He pretends to be the son of God, and equal to God. Lastly, when Thomas acknowledged our Lord to be God saying: "My Lord and my God" Christ not only did not rebuke him, but said: "Because thou hast seen me, Thomas, thou hast believed, blessed are they that have not seen, and have believed." Again, Christ is called God by St. Paul (ROM IX—5): "of whom (Israelites) is Christ according to the flesh, who is over all things God

blessed for ever." Likewise St. Paul calls him "God our Saviour" (TIT. III—4.)

2.—I know that the Unitarians elude the foregoing arguments by saying, that Christ was the most sublime creature, created before the world and the angels, but notwithstanding he was not God, but a mere creature. In order to confute this blasphemy, I shall adduce a few passages in which the eternity of Christ and his eternal generation from the Father is stated. For instance: "In the beginning was the word, and the word was with God and the word was God. All things were made by Him: and without him was made nothing that was made...And the word was made flesh and dwelt amongst us, and we saw his glory as it were of the only begotten of the Father, full of grace and truth." (JOHN I-1) Here according to St. John Chrysostom and other Fathers "in the beginning" means *from all eternity*. Then, it is said that the word itself was God; and that all things whatsoever that were created were created by him. Therefore Christ who afterwards assumed human flesh was God from all eternity, and therefore he was never created or made. Moreover St. John says that the word who was before with God and who had in time assumed human nature showed us his divine glory: "And we saw his glory, the glory as it were of the only begotten of the Father." That word *as it were* is not of similitude but of confirmation. For instance, a person describing to his friend the pomp and dress of a king, might say: this personage whom I saw had crown and sceptre, followers and other things, in short, his glory was, as it were, of a king, namely this personage was in such a splendour *as* a king ought to have.

Again (JOHN XVII—5.) "And now glorify thou me, O Father with thyself, with the glory which I had, before the world was, with thee." This shews clearly that Christ was in the glory of his Father before any thing was made or created. Likewise the CIX. Psalm is applied to the Messiah, who is said to be begotten of the Father before the light was made, that is, he was from all eternity. This gains greater force from the first chapter of St. Paul's Epistle to the Hebrews, where Christ is shown to be first begotten son of God from all eternity—who is the express image and perfect resemblance of God—by whom God made the world—who upholds all things by the word of his power—who sits in the right hand of God—whom angels are ordered to adore.

3.—The Unitarians say, that Christ could not be equal to God (1) because he said that His Father was greater than he ; (2) if Christ was the son of God and equal to his father he would not have said : "I ascend unto my Father, and your Father, and to my God and your God," (3) Christ was one with his Father in the same sense as when he prayed that all men might be one—that is, in an improper sense ; (4) If Christ were God, he would not have said "I can of mine own self do nothing"; (5) That Christ called himself the "son of man" and hence (6) He acknowledged his ignorance of the day of judgment; (7) if he were God he would not have reproved the rich man for calling him good, saying : "why callest thou me good, there is none good but one, that is God."

In reply to the first objection I say, Christ considered himself inferior to his Father in regard to his humanity,

as he considered himself to be equal to God with regard to his divinity : "I and my Father are one." For it is clearly stated in St. John's Gospel, that the word was from all eternity with God, and the word was God, and that the word assumed human flesh. By which we see two natures in Christ—divine and human. And this solves all the other difficulties brought forward by the Unitarians, that is, whenever Christ is mentioned as having said that he did nothing by himself; that no one is good but God ; that he was ascending to his Father and our Father, to his God and our God ; that Christ will be subject to his Father after the judgment day ; that it was not in Christ's power to give either the right or the left seat in heaven but in the hand of the Father ; that "as the head of the woman is man so the head of Christ is God"; "that Christ is first born amongst brothers," ; "the first born of every creature," ; "who is the first born from the dead"; that Christ did not glorify himself but God who gave him the priesthood ; that Christ does not judge any by himself ; that Christ prayed to God, &c; these and similar sayings of his are to be attributed to him as regards his human nature ; on the other hand, he said that he was one with his father, that man ought to glorify him as they glorify the Father ; that he had the power to lay down his life and raise it again ; that he would give whatever any one asked him in the name of his Father ; that he was alpha and omega, beginning and end ; that he was the resurrection and the life—these sayings are to be attributed to him as regards his divine nature. Hence the Unitarians stultify themselves when they reject the distinction between the divine and human nature of Christ.

For, it is not uncommon in the Scriptures to call man some times only *soul*, and at other times to call him only *flesh*, although man is composed of both. For instance, we read (GEN. XLVI—27) "And the sons of Joseph that were born to him in the land of Egypt, two souls, all the souls of the house of Jacob that entered into Egypt were seventy." On the contrary, man is called only flesh (GEN. VI—12) "All flesh had corrupted its way upon the earth"; (ISAIAS II—28) "The glory of the Lord shall be revealed, and all flesh together shall see the salvation of God." In the same way, then, Christ our Lord many times called himself "The son of God" and at other times he called himself only "The son of man" although he was both God and man.

Hence I answer to the second objection, that although in a strict sense God cannot be said to ascend and descend, yet it is said that God was walking in the garden of paradise where he took the trial of our first parents. Again, He is said to have descended in order to confound the builders of the tower of Babel, and when he punished the Sodomites. With greater propriety Christ can be said to ascend to His Father, as he had assumed human nature and had dwelt amongst men. However, even when He was on earth united with human nature, he was not absent from heaven, as he himself says (JOHN III—13): "And no man hath ascended into heaven, but he that descended from heaven, the son of man who is in heaven."

To the third objection I reply; that there is a vast difference between Christ's words: "I and my Father are one" and "I ascend to my Father and

your Father, to my God and your God" or "that all may be one as we are one." For, in the former passage Christ speaks of the utmost identity of the substance and power, while in the latter he institutes only a comparison or similitude. That is, God is our Father, and Christ is our brother by adoption and not by essence. That is why He makes a difference between Himself and us with regard to His Father, by saying, not *our* Father, *our* God, but *My Father and your Father, My God and your God. viz.*, I call God My God, because I am *Man* also; I call God My Father, because I am His only begotten Son, and His equal in essence. The meaning of the other passage is that men, as far as it is possible, ought to imitate God's unity by being in love and harmony with each other. God the Father himself exhorted the people in the Old Testament thus: "Be ye holy because I am holy" where certainly he did not mean that man can ever obtain the sanctity of God, but only that they should approach God's holiness to the utmost extent that is possible for human nature. If Christ had said that he was one with his Father in an improper sense, the Jews would not have accused him of blasphemy—for all men, especially the just, are called improperly the sons of God.

To the fourth objection I answer, Christ said He could do nothing by Himself for this reason, that He might shew to the Jews that whatever He did, was in accordance to the will of his Father. That to cure the sick on a Sabbath was not against the will of God.

To the fifth objection I reply, remarking, that Christ was also true man, born of the B. V. Mary. Hence he very rightly styled himself. "The son of man" more

so, that He was the Mediator and the Redeemer of mankind for whose salvation He had assumed human nature.

To the sixth objection I reply, that Christ did not ignore the day of judgment since elsewhere he gives a full account of it and describes all the particular circumstances, but on this occasion only He did not like to tell his apostles. As God the Father is said to have asked Adam, where he was and what he had done, not because He was ignorant of all the proceedings of Adam, but to elicit from him the confession of his guilt ; so Christ gave an evasive answer to his apostles, in order to keep silence over the day of judgment. And no one can blame Him for this. For, Christ was to His apostles what parents are to their children. Now, at times the parents in order to get rid of the continual and importune queries of their children—papa or mamma, what is this, what is that ; why is this so and so, and why is that otherwise—answer that they do not know ; so Christ our Lord to cut short the importune question about the day of judgment, the knowledge of which was in no wise useful to them, said He did not know, and referred them to His Father who was beyond the reach of their queries.

Hence to the seventh objection I reply, Christ is said to have declared to the rich man "none is good but God" because that rich man had called Christ "good" flattering him and not admitting his divinity, which is tantamount to saying; "If you own me to be God, you will rightly call me good and perfect, but since you take me only for a mere man, why do you call me good and perfect, as man naturally is imperfect? That this interpretation is not conjectural, is proved from what Christ himself on

another occasion said: "If you being bad, know to give good things to your children, how much more God will give good things to those who ask him." By which He did not mean that every man is actually bad, but the possibility of man's turning good into evil. But this is not the case with God who is immutable, good, and perfect.

If any one likes to peruse all the minor objections of the Unitarians against the Divinity of our Lord Jesus Christ, let him read Dr. Kenrick "On the Divinity of Jesus Christ."

The Personality and Divinity of the Holy Ghost.

With regard to the Holy Ghost, the Unitarians labor hard to prove him to be only an energetic organ of God and not a distinct person; that he is never expressly called God in the whole of the Scriptures. In order to refute this blasphemy I shall bring forward a few testimonies from the Scripture of the New Testament, to show that the Holy Ghost is not only an energy of God, but a distinct person of the Holy Trinity, and of the same substance and power with the Father and the Son or Jesus Christ. This being proved will establish the dogma of the Holy Trinity, *viz.*, of one God in three Persons against the Unitarians. Indeed, the distinct person of the Holy Ghost is mentioned in the first chapter of St Mark's Gospel, verse 9: "And it came to pass in these days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And forthwith coming up out of the water he saw the heavens opened, and the spirit as a dove descend-

ing and remaining on him. And there came a voice from heaven : Thou art my beloved Son, in thee I am well pleased." Here we have the person of the Father who spoke from heaven ; the person of the son who was baptized and whom the Father addressed ; and the person of the Holy Ghost who in the shape of a visible dove descended and remained on Christ. Again, Christ, when he sent his apostles to teach mankind his religion and to baptize them, said : "Going therefore teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (MATH. XXVIII—19) Here we have a clear testimony as to the personality of the Holy Ghost, who has the same power with the Father and the Son. Now, the word of Christ has the same emphasis on the last person "and of the Holy Ghost" as on the first two—of the Father and of the Son. Again, it must be remarked, that baptism was given in remission of sin ; hence, it is clear that as by the power and authority of the Father and the son, so also by the power and authority of the Holy Ghost it was to be remitted. Then, again, those who were to be baptized, were first to believe in the Father and in the Son and in the Holy Ghost ; therefore as the Father and the Son, so likewise the Holy Ghost, is God.

Further, we read (2 COR. XIII—13):—"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all." Here also the name of the Holy Ghost is united with the names of the Father and of the son; therefore the Holy Ghost must be as distinct from the person of the Father, as the latter is distinct from the person of the son. Again, if the Holy Ghost has the same honour with the Father and

the son, He must be of the same power; and if of the same power, he must be of the same substance, too. We must observe here, that if he was only an attribute or *energy* of God, he could have never been so distinctly mentioned.

Hence it is, that St. Paul was extremely astonished (ACT XIX—2) when he heard that some disciples did not even know whether the Holy Ghost was a distinct person of the Trinity. "And he (Paul) said to them (to the men of Ephesus): "Have you received the Holy Ghost since ye believed?" But they said to him: "We have not so much as heard whether there be a Holy Ghost." Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied." What can be more clear than this passage where the personality of the Holy Ghost is distinctly mentioned?

2.—That the person of the Holy Ghost is God and of the same power with the other two, is clear from what has been said above, and moreover from the following testimonies. For instance, we read in the Acts (—V—4) "But Peter said: "Ananias why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost...Thou hast not lied to men, but to God." Here the Holy Ghost is clearly said to be God. But since the Unitarians interpret it otherwise, I shall argue against them thus;—To lie to the Holy Ghost is to lie to God, therefore the Holy Ghost is God, since to lie to the Holy Ghost is to lie to God." The reason why a lie to God is a great crime is, because God sees the hearts of men. Now, the Holy Ghost sees not only the heart of man, but he pene-

trates even the heart of God, according to St. Paul (I COR. II—9 to II): "The eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him. But to us God hath revealed them by his spirit. For the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the spirit of man, that is in him? So the things also that are of God no man knoweth, but the Spirit of God." From this it is clear that the Holy Ghost is equal to God in knowledge and honor. For, no inferior can investigate and know the secrets of a superior; therefore the Holy Ghost who knows the depth of God, must be equal to Him.

The Unitarians say, if the Holy Ghost was the most High God, he should have been always mentioned with the Father and the son, whereas in many parts of the Scripture he is excluded from the union of the Father and of the son. For instance "That our fellowship may be with the Father, and with his son Jesus Christ (I JOHN I—3) Again, (APOC. V—13): "To him that sitteth on the throne, and to the Lamb benediction and honor for ever" (APOC. V—13) "This is eternal life: That they may know thee and Jesus Christ whom thou hast sent, the only true God." (JOHN XVII—3) In answer, I say, that sometimes the Scriptures pass over the name of the son, and sometimes over the name of the Father, and even at times over both the Father and the son, and mention only the Holy Ghost. For example. "I beseech you therefore brethren by the mercy of God" (ROM. XII—1) Here the son and the Holy Ghost are not mentioned. Again: "I beseech you therefore brethren, through our Lord Jesus

Christ and by the charity of the Holy Ghost," (Ibid. XII—1) Here the Father is not mentioned. Likewise the name of the Father is passed in silence in (1 COR. VI.—11) "But you are washed in the name of our Lord Jesus Christ and the Spirit of our God." Certainly it would be great folly to deny the co-operation of the Father in the sanctification of man. Lastly, we read: "For whosoever are led by the spirit they are the sons of God." (ROM. VIII—14) Here the Father and the son are not mentioned; can we therefore deny the co-operation of the Father and of the son?

3.—Now, with regard to the procession of the Holy Ghost; some time he is said to proceed from the Father. "The spirit of truth who proceedeth from the Father." (JOHN XV—26) Again he is called "The spirit of God." And at other times he is said to proceed also from the son (JOHN XVI—13): "But when the spirit of truth is come he shall glorify me; because he shall *receive of mine.* All things what soever the Father hath, are mine. Therefore I said, He shall receive of mine, and shall shew it to you" Likewise the Holy Ghost is called "the spirit of Christ." "But you are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his" (ROM. VIII—9) Again: "And because you are sons, God hath sent the *spirit of his Son* into your hearts" (GAL. IV—6) From the above passages it is clear that the Holy Ghost proceeds from both the Father and the son;* and I have

* *See* "Pentecost day," *(in the Fifth Part of this Work)* where many things are found concerning the Holy Ghost.

proved elsewhere that Christ is born of the Father before the light was made. Now, all these passages prove that there is one God in three persons; that God is by Himself, the Son is born of Him from all eternity; and the Holy Ghost proceedeth from both the Father and the son from all eternity. And hence the doctrine of the Triune Godhead is established by the Scriptures.*

* *See* "Science of the Invisible and Visible" Chap. XIII; where many things are explained concerning the nature and properties of one God in three Persons.

PART SECOND.

THE TRUE CHURCH OF CHRIST,

CHAPTER I.

A GENERAL VIEW OF THE CHURCHES PROFESSING CHRISTIANITY.

"And Jesus coming, spoke to them (the apostles): all power is given to me in heaven, and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Math. XXVIII—18.)

It has been proved in the chapters of the first part, that Christianity is not a cunningly devised fable nor the mere invention of enthusiasts and deceivers; but, that it was founded by Jesus Christ who was sent by God for the redemption of fallen man; and who by his works and words, miracles and prophecies fulfilled, proved himself to be the son of God, and the promised Messiah of the world.

That this Messiah called Jesus Christ was really born in the time of Augustus Cæsar, that he did wonderful things in testimony of his mission, died under the governership of Pontius Pilate, arose from the dead; that soon after His ascension into heaven His religion was propagated by His disciples throughout the Roman Empire and the other parts of the world, amidst the severest persecutions; and notwithstanding all these obstacles it

increased and triumphed, besides being proved by the authority of the Evangelists, it has also been proved by the authority of Josephus Flavius, Tacitus, Pliny and other heathen writers.

In fact, even now-a-days there is a great portion of mankind throughout the world, of every colour and clime, language and nationality, that believes in the truth of Christianity; with this exception, that all the Christian Churches or sects do not agree amongst themselves as to the several dogmas, doctrines and moral principles which the Founder of Christianity is supposed to have taught and which are contained either in the four Gospels and other writings of the apostles or in the traditions of the early Christians and followers of Christ. Every Christian sect pretends to hold the true doctrines of Christ. Since there are so many Churches and denominations of Christians, it is worth to enquire which of all the Churches really holds the true doctrines of Christ. For, it is against reason to believe that the Founder of the Christian religion could have left his religion to the caprice of men, or allowed his followers to fight amongst themselves, and teach doctrines contrary to each other. Now, as there is but one God, and not many gods, and according to St. Paul there is but *one Lord*, *one Faith*, *one Baptism* (EPHES. IV—5), so only one Church must have been established by Christ. And indeed, He the Founder of the Christian religion prayed earnestly to His Father, that all His believers and followers should be one as He himself is one with His Father, saying: "And for them do I sanctify myself; that they (the apostles) also may be sanctified in truth. And not for them only do

I pray, but for them also who through their word shall believe in me. That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us, that they may be one, as we also are one." (JOHN XVII—19 to 23.)

I shall prove in the following pages that out of so many Christian Churches the Roman Catholic Church alone possesses all the distinctive characters by which Christ wished His Church to be distinguished from the others. And hence, the Roman Catholic Church is the only true Church of Christ.

Whoever, therefore, pursues the inquiry after the Catholic Church and its tenets with seriousness and humility, will never work in vain. "He shall know then, of her doctrines whether they be really of God." There are many difficulties that will disappear only with a deeper insight into the Catholic doctrines; and many bright evidences of its truth that remain sealed from the view of the outsider, will shine forth by the impartial examination of the doctrines and morals of the Catholic Church. There are many and striking proofs of her divine origin, of her antiquity, doctrines, and morals, of her conspicuous teachers and doctors. On the other hand, all denominations of Protestant religion are only of the other day; they were set forth by men of professedly bad morals, and are all against the teaching of Christ and his apostles in one or another way. The Catholic Church, then, appears to be the only true Church of Christ, on the following grounds.

Firstly, because the whole Christian world was once Catholic; that the kings whom the Protestants admire

for their wisdom, and the saints whom they admire for their holiness, were all Catholics. If the Catholics were idolators, then they must reconcile themselves to the awful thought that the souls of the whole Christian world during fifteen hundred years are now in hell for their idolatries; for the whole Christian world during all that period was Catholic. Again, if the Catholics were unenlightened and unlettered beings, then they must maintain that the whole world was such for fifteen hundred years; that Athanasius, Basil, Gregories, Chrysostom, Augustine, Jerome, Thomas of Aquinas, Tasso, Pope, Dryden, Bossuet, Fenelon, and ten thousand other such lights, both ancient and modern, were fools and idiots. Moreover, as Hume and others have remarked, at the time of the Reformation, the most enlightened nations, such as France, Italy, and Spain, remained Catholic, whilst the more barbarous nations of the North embraced Protestantism; and even now, when the whole Christian world is enlightened and learned, the greater part is still Catholic.

The systematic misrepresentation of the enemies of the Catholic Church only had kept the people of several countries for centuries, from enquiring unto the nature of the Catholic religion. But now that the Protestants have learned to penetrate the veil of falsehood, they have discovered the real doctrines of the Catholic Church, and are daily embracing them. No one is ignorant of a Manning, Newman, Wilberforce and other learned ministers and laity of Oxford and Cambridge, of a Marquis of Bute, of a Marquis of Ripon, amongst the nobility who have abandoned the false doctrines of Protestantism and have embraced the Catholic religion. We have then con-

verts in every class of society, from the nobleman to the mendicant. The former by becoming Catholic has much to endure; and the latter is refused even a cup of cold water, because he has become a member of the Catholic religion; and all this is endured for the sake of our *absurd* doctrines! And it is very striking that the most enlightened men of the Protestant Church, even multitudes of her ministers, are crowding, of their own accord, into the Catholic Church; whilst the ignorant and bigoted portion of the Protestant community are trying to seduce some poor and ignorant Catholic. Hence, eminent Protestants do bear witness to the Catholic truth. Hooker for instance (*Eccles. Polity*) acknowledges the Church of Rome "to be of the family of Jesus Christ." Bishop White says (*Defense of his Way*): "He never doubted the Church of Rome to be the visible Church of God, wherein our ancestors did profess the true faith, and were saved." Dr. Barrow admits that the most learned Protestants have owned the Church of Rome to be the Church of Christ.

Secondly—As God has stamped the sun with certain distinctive marks by which he is discerned from the moon and other planets, so likewise Christ has given certain distinctive signs to his true Church by which she might be easily distinguished from other pseudo-Churches. And these marks as gleaned from the words of Christ himself and his apostles, are four in number—

1. Unity, which is clear from what I have stated in the beginning of this chapter that Christ prayed to His Father to this effect that all may be one as He and His Father are one; and also from the following. "And other sheep I have that are not of this fold; them also I must

bring; and they shall hear my voice; and there shall be made *one fold and one Shepherd*" (JOHN X—16.)

2. Sanctity, and to this St. Paul bears witness when he says: "Husbands love your wives, as Christ also loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it with the laver of water in the word of life; that he might present it to himself a glorious Church, *not having spot, nor wrinkle, nor any such thing; but that it should be holy and without blemish*"—(EPHES. V. 25 to 27).

3. Catholicity or universality, which is clearly taught by our Lord in the following words: "Going, therefore, teach ye *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all things* whatsoever I have commanded you; and behold, I am with you *all days*, even to the consummation of the world" (MATH. XXVIII—19-20.)

4. Apostolic antiquity, which is laid down by St. Paul when he said, addressing the Ephesians: "You are the fellow citizens of the saints and the domestics of God, *built upon the foundation of the Apostles and Prophets*, Christ himself being the chief corner stone; in whom all the building framed together groweth into a holy temple in the Lord."—(EPHES. II—19 to 21.)

Now, (1) only the Catholic Church possesses the unity of faith and practice, for this reason, that all men of different country and language agree together in all points of faith—whatever the Catholic Church commands them to believe they believe; whatever she forbids and proscribes as false and erroneous they shun.

Here it must be remarked, that Protestants in vain en-

deavour to prove a disunion amongst the Catholics on this ground, that in the Catholic Church there are several orders—such as of Jesuits, Dominicans, Franciscans, and the like; that there are several rites in regard to the ceremonials in the administration of the sacraments, as Roman, Ambrosian, Gallican, &c.; that on a given theological question there are various systems and opinions of the Catholic theologians, differing from each other.

Now, in answer to the above I say, that Jesuits, Dominicans, &c., do not profess different articles of faith, but only have different or peculiar rules and disciplines (which are sanctioned by the Church) for sanctifying themselves in a peculiar society. Again, the different rites and ceremonials regard only the discipline and the outward splendour of the sacraments, and do not touch the points of faith. Lastly, when there is an open question of theology or philosophy, not decided by the Church, then every one can have his own view, according to the saying of St. Augustine: *In dubiis libertas*,—in doubtful matters every one is free to think according to his judgment. But such is not the case with other denominations of the Protestants, amongst whom there is no unity in points of faith, no supreme tribunal or head. Hence, as there are many heads amongst them, so there are many different opinions on a given article of faith. And as a city divided against itself is not sound and safe, so is the divided Protestant community subject to destruction. At the time of the so called Reformation they mostly agreed upon one thing, but now there is no end of sects amongst them. There are Lutherans and Calvinists, Wesleyans and Methodists, Baptists and Anabaptists. One faith is in England, ano-

ther in Scotland, a third in Switzerland, and a fourth in Prussia, and so on. The Free Kirk holds, as damnable what the Established Kirk believes to be good and true; and the Puseyite believes what the English church repudiates. In one Protestant church, bishops, and ordination by bishops are believed to be necessary; in another they are rejected. One Protestant body believes in the real presence; and another, in a bare and empty memorial. All minor Protestant sects are in the same melancholy predicament; they differ from one another on some or many essential points.

(2.) Only the Catholic Church is holy; for in this church alone not only the true faith is kept, but the holy acts of virtue and religion are also practiced; it will be seen that in this church men and women, according to the evangelical counsel, cultivate the virtue of virginity; and for the sake of pleasing God they bid adieu to worldly pleasures and bodily gratification by mortification, abstinence, and self-denial. The Catholic Church keeps fast and abstinence, unremitting prayers and participation of the sacraments; she checks unlawful marriages and repudiates divorce. She requires celibacy in her ministers and those who have the charge of souls. In short, she goes along the narrow road, according to the advice of Christ Himself, which will lead men to eternal life. While the various sects of Protestants, in order to enjoy the pleasures of this world have rejected all these pious and holy practices—even their ministers of religion are as wordly as any layman, having wives, children, and worldly comforts and enjoyments. In short, Protestantism is a very pleasing religion because free from

any control—from confession of sin and from fasting and mortification, and on the other hand, lax in regard to matrimonial ties. But what places the unholiness of the Protestant religion beyond all doubt, is her doctrine on Pre-destination, and on free will; her belief that faith alone is necessary, and that good works are useless. Perhaps some of the modern Protestants will not accept what I have stated about the salvation of man without good works. But most of the modern Protestants are Protestants only in name, and have never fully examined the genuine Protestant system as it came from the hands of the early Reformers. Whoever examines Protestantism in its origin, primitive direction, and logical development, must come to the conclusion that it is only fit to console a wicked heart. Now, who that believes in absurdities as these can have any motive to avoid vice or to practise virtue; holiness is incompatible with these immoral principles.

(3.) The Catholic Church alone is universal—universal in regard to *time*, to *place*, and to *doctrine*. Universal as to time, for no one can deny that the Catholic Church is the very Church coming from the time of Christ. The Catholic Church existed in the world fifteen hundred years before Protestantism had even a name; and even her enemies admit that she was founded by Jesus Christ. Her ancient canons, her noble temples and colleges dedicated to the living God, the ruined monastic establishments and glorious cathedrals in Protestant countries, are ever-enduring monuments to perpetuate the history of her antiquity as to time. The Catholic Church is universal as to place; for everywhere her incense ascends, every where her sacraments

are administered, every where her pure sacrifice is offered. Protestantism has never converted even one Pagan nation; whilst every people that have been brought to the knowledge and worship of the true God, profess that they owe their conversion to the Catholic Church; even Protestant Germany and England were first converted from heathenism to Christianity by the missionaries of the Catholic Church. There are even now-a-days Catholics numbering 254,655,000 whilst the Protestants of all denominations are only about 50 millions, and even this number is composed of various sects differing from one another in some of the important principles. It is well worth quoting what a brilliant Protestant writer, Lord Thomas Babington Macaulay, says of the Catholic Church:—"The proudest royal houses are but of yesterday when compared with the line of Roman Pontiffs. This line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, until its origin is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone and the Papacy remains. The Papacy remains, not in decay, nor a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth, to the furthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine, and is still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions

in the new world have more than compensated her for what she lost in the old." The Catholic Church is certainly as old as the Papacy, with which it is intimately and essentially connected, as she could not subsist without the Papacy, nor the Papacy without the Catholic Church. They are both blended together in indissoluble unity.

It must be remembered here, that Catholic missionaries without wealth and Government aid convert many more in the Colonies of the Protestants than the Protestants themselves, although they spend enormous sums for the conversion of the Pagans. But those immense sums are spent mostly for the benefit of missionaries themselves and their comforts rather than for the benefit of those for whom they were intended. Lastly, the Catholic Church is universal as to her doctrine. It is every where the same, in Rome and Pekin, in India, America, Australia and the Polynesian islands. It has, like pure gold, passed through the ordeal of eighteen hundred years' examination unchangeable and unchanged ; the combined efforts of heresy and infidelity against it have been unavailing. She teaches her children to observe *all* that God has commanded, and to believe *all* that He has revealed ; her doctrines are, like her Divine Founder, the same yesterday, to day, and for ever.

So much so that " The very name of *Catholic*, says St. Augustine, keeps me in the Church. Heretics have done their utmost to obtain that name, yet they have never been able to succeed. If a stranger, on entering any city were to ask, where is the Catholic Church, no heretic would dare to point out his heretical assembly " (*Contra Ep. Fund. chap.* 4)

(4) The Catholic Church is the only Church that comes

from the apostles, for she can trace her mission from priest to bishop and from bishop to pope, back through every century, until you come to the time of the apostles, who were sent by Christ himself. We have a complete list of the uninterrupted chain of Roman pontiffs, reaching from Pius IX to St. Peter. We have lists of all the Catholic sees in the world, and the names of the bishops who, in every age, occupied them. Again, we teach the same doctrine now which was taught in every century and country since the time of Christ; our doctrines cannot be traced to any man or to any set of men, to any particular country or date, posterior to the time of the apostles; we defy our adversaries to point its origin to any but apostolic authority. Then, in the Catholic Church her ministers and bishops are duly ordained and sent by proper authority. Thus Christ sent the apostles; these apostles sent others; for example, Christ sent Paul and Barnabas; and again Paul sent Timothy and Titus; and in this manner, each succeeding generation of pastors was sent by the preceding, from Christ to the present time; and the generation of pastors giving their commission to their successors, did it, by the power of Christ originally given, in these words: "As my Father hath sent me, I also send you." But such is not the case with the Protestant religion, her first minister was Luther. He was not sent by God; for he never wrought *one* miracle to prove his divine mission; besides, his life was such as to manifest that he was sent by an opposite authority. He was not sent by the apostles, as he came fifteen hundred years too late to have any connection with them. Not by the Catholic Church, for she cut him off from her communion; and she could

not give a commission to teach errors directly opposed to her own creed.

Even now the Protestant Church has no *orders.* And indeed the ministers of the various Calvinistic sects, as well as those of all other so called reformed sects of non-Lutherans —Baptist, Anabaptist, Methodist, Wesleyans—are mere laymen, nor do they pretend to have orders. The Lutherans, generally, can have no orders, because they have never had a regular succession of *validly* ordained or consecrated bishops from whom they could receive orders. As to the orders of the Church of England, they are, to say the least, extremely doubtful, because it has never been proved that the *first Protestant bishop* of the Church of England was himself validly ordained or consecrated, and because the true form of ordination was not in use in the Church of England during one hundred and twelve years.

But Protestants might urge that even Catholic theologians and writers, such as Du Pin, Courayer, and Dr. Lingard, prove the validity of the Anglican Order. In reply, I have to remark, that Louis Ellies Du Pin wrote a work entitled *La Bibliotheque Universelle des auteurs ecclesiastiques* (the Universal Library of Ecclesiastical authors), This work was brought by Bossuet to the notice of Harley, Archbishop of Paris, who condemned it on account of the many errors it contained. Du Pin, moreover, was mixed up in some Jansenist intrigues, for which reason he lost his professorship at the University of Paris, and was obliged to leave the capital, and lived in exile at Chatellerault. The Pope thanked Louis XIV. for having chastised him, and in a Brief which he addressed to that monarch, he spoke of Du Pin as "a man of very questionable doc-

trine, and as one guilty of several excesses against the Apostolic See." Du Pin was, moreover, on very intimate terms with Wake, the Anglican Archbishop of Canterbury. In the correspondence which passed between them, Du Pin declared that the principles of our faith can be reconciled with those of Anglicanism.

The second authority, Pierre Francois le Courayer brought himself into notice, like Jansenists in general, by his opposition to the Bull *Unigenitus*, hoping thus to carve out a reputation for himself. But as he did not succeed quick enough by his Jansenism, he came out as an Anglican, and published his dissertation on the Validity of Anglican Ordinations. This dissertation was warmly attacked by many Catholic scholars who were annoyed with its author. To clear himself, he published a defence of his dissertation. This defence together with the dissertation was condemned by the Archbishop of Paris and several Bishops. It was also suppressed by a decree of Council dated September 7th, 1727. On this the apostate monk threw off the mask, and went over to England, where two gentlemen successively entertained him. This sectarian died in 1776.

With regard to Dr. Lingard the Rev. Canon John Williams *(Letters on Anglican Orders and other matters)* says : " Our Anglican friends have brought Dr. Lingard forward as one disposed to admit the possible validity of their Orders. This in our eyes is a most grievous and unjust imputation. Dr. Lingard rejected, as every Catholic rejects, their validity. It would be a scandal, were he or any other Catholic to sail in the same ship with le Courayer. The theological point of defect as to matter,

form, and intention, was quite sufficient for Dr. Lingard to come to the conclusion which the Catholic Church has universally adopted (page. 28)

To place the matter beyond doubt as to his opinion on the validity of Anglican Orders, let us turn to his own words. In a letter which he wrote to the *Birmingham Catholic Magazine*, he concludes thus : " Your readers will observe that in this communication, I have confined myself to the fact of Parker's consecration ; whether it was valid or invalid according to Catholic doctrine is a theological question with which, as a mere writer of history, I have no concern."

It is mainly on this document that our adversary takes his stand when saying that Dr. Lingard had declared in favour of Anglican Orders. Dr. Lingard expressly and formally declares that he passes over the question in its theological point of view, *i. e.*, as regards what touches the validity of Anglican Orders, he leaves the decision to theologians to whom it exclusively belongs. Now, all Catholic theologians are unanimous in rejecting the validity not only of Parker's, but of every other Anglican consecration.

But granting that the ministers of the Anglican Church are validly ordained ; certainly they have no *mission*, and hence they can be considered as suspended, schismatical, and heretical priests. For, not only is valid ordination necessary for the ministry, but an authoritative mission is also requisite. Hence Christ himself said that He was sent by God, and He sent the apostles " As my Father hath sent me, I also send you." (JOHN XX—21) And St. Paul proves that Christ was ordained

by God as a high priest and was sent. "Neither doth any man take the honour to himself, but he that is called by God, as Aaron was, so Christ also did not glorify himself that he might be made a high priest; but he that said unto him: *Thou art a priest for ever, according to the order of Melchisedeck.*" (HEB. V. 4—5.) Now, the same apostle proves also that every high priest is ordained properly in order to be a lawful minister of God: "For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins." Hence Protestant ministers not being ordained are not priests. And since they have no sacrifice to offer, they are not the ministers of God. But even if they were ordained by heretical bishops, they would still be without any jurisdiction for preaching; for Christ was sent by the proper authority of God, and He also by his authority sent the apostles, and the apostles ordained others by the imposition of hands and sent them to preach. Hence St. Paul says: "And how shall they (people) hear without a preacher? and how shall they preach unless they be sent?" (ROM. X—14—15.) Since therefore some of the Protestants are without ordination, and others without proper mission from the Church of Christ, they are like so many thieves and robbers. Certainly the Catholic Church did not send Luther, Calvin, and other Reformers, but she cut them off from her communion as soon as they began to preach against her.

Here the Dissenters in palliation of their intrusion as preachers of the word of God, may object to us the passage of St. Paul: "So that by all means whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea,

and will rejoice." (PHIL. I—18.) From the above they argue that ordination or the mission is not necessary to preach the Gospel ; but that every one can announce the word of God.

In answer I say, that as other passages of the Scriptures so the passage above alluded to are retorted by the Dissenters to gain their point. But in vain. Indeed, St. John Chrysostom, commenting on those words of St. Paul says (as it is clear from the preceding words) that some persons in Rome really with good motive were preaching Christ in order to propagate his religion amongst the heathens, whilst others—the enemies of the Christian religion—were preaching Christ in disguise, with a view to render St. Paul odious and Christ's religion contemptible, "Some out of charity : knowing that I am set for the defence of the Gospel. And some out of contention preach Christ *not sincerely*. Supposing that they raise affliction to my bands" (V. 16 to 17.) Now, St. Paul does not here in any way convey or intend to convey that they were deputed to preach, if they were laymen ; but simply relates the fact. It may be that those who *out of charity* preached Christ, were ordained priests who in duty bound preached the Gospel and defended the truth of Christianity. But certainly those who *out of contention* and not sincerely preached Christ were doing so to inspire hatred in the minds of the Pagans against Christianity. And therefore those who did preach through bad motives, that evil may come, apparently their preaching was calculated to do harm to the cause of Christianity.

Now, if the saying is true that *non sunt facienda mala ut veniant bona*—we are not allowed to do evil that good

may come—much more can it be applied when one is doing apparently good to do harm. Indeed, it was not the will of God that our first parents should trangress His law in order that the Redeemer might come, but only that that evil of Adam and Eve was converted into the greater good of mankind accidentally, by the benevolence of God, or Adam and Eve would not have been severely punished by God. In the same way, even if the Dissenters were doing any good to the cause of Christianity by setting themselves up as the preachers of the Gospel, still they are always as so many refractory intruders in the fold of Christ, who said that those who do not hear his Church are as so many heathens and Publicans; and again, that those who do not enter into the fold through the gate are not the shepherds of the sheep (pastors of the people) but as so many thieves and robbers. Likewise they go directly against the word of St. Paul. "Neither doth any man take the honour to himself, but he that is called by God, as Aaron was."

That to announce Christ and his Divinity even with sincerity but without the permission of Christ or His Church is not acceptable to God, we learn from the fact that (MARK III—11) when the unclean spirits cried saying: "Thou art the Son of God." Christ Our Lord "strictly charged them that they should not make him known." Likewise St. Paul charged the Galatians, that even if an angel from heaven were to announce to them otherwise than the apostles of Christ, let him be anathema. All these surely shew that preaching without the proper ordination and mission from Christ or his Church is forbidden. And since the Dissenters are

by no authority of the true Church of Christ sent to preach, their preaching is unlawful, and against the will of God.

Moreover, Protestants say that although they openly professed their religion only since the time of Luther and Calvin, yet they existed in every age and country invisibly.

In reply to the above I assert, that such an answer will satisfy only fools; for surely it must be evident to every one who thinks that men who believed in their hearts one creed, and professed another, like these invisible Protestants, were only hypocrites, dastardly traitors to their religion, and utterly incapable of composing the holy and fearless body of the true Church of Christ. Indeed, the Protestant assertion of an invisible church is at variance with the teaching of St. Paul (ROM. X—10): "For, with the heart, we believe unto justice; but with the mouth confession is made unto salvation." The reason is, that if the Church had not been always visible, it would have been impossible to obey the command of Christ, that we should *hear* and obey his Church. The Church is composed of men teaching and of men taught; and are these invisible? Are preaching, public prayer, baptism, the administration of the other sacraments, duties that can be performed invisibly? May not any Mormon, Mucker, or madman, declare his nostrums to be the true religion hitherto invisible, now at length revealed? Do the following words of Christ intimate in any way the belief of an invisible Church: "You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candle stick, that it may shine to all that are in the

house. So let your light shine before men, that they may see your good works, and glorify your Father who is in Heaven?" (MATH. V—15.)

Protestants may still object saying, that as amongst the professors of the Jewish Church there were seven thousand men concealed, who had never bent the knee to Baal, so likewise amongst the followers of Christ there were, before the Reformation, men who were the true followers of the Christian religion invisibly.

In reply to the above I say, that when the Jewish Church was invisible in the kingdom of Israel, it was in a most flourishing state in the land of Juda; but the Protestant Church existed in no kingdom, during the years of its invisibility, nor have we the word of God assuring us, that there were seven thousand invisible Protestants concealed under a cloud any where.

Thirdly,—The originators of the Protestant religion could not have been sent by God, as they were the most immoral characters, apostates, and wholesale vow-breakers. Luther violated his vow of celebacy and married Catherine De Boré, a nun, like himself, under vows. He permitted all who had made solemn vows of chastity, to violate their vow, and marry; he permitted temporal sovereigns to plunder the property of the Church; he abolished confession, abstinence, fasting, and every work of penance and mortification. Of Calvin says Stancharus thus: "What demon has induced you, O Calvin, to declaim with Arius against the son of God? Is it that Antichrist of the North whom you adore? Be on your guard Christian reader, and you above all ministers of God against the books of Calvin; they contain impious doctrines, the blas-

phemies of Arianism, as if the spirit of Servetus, escaping from the funeral pile, had passed whole and entire into Calvin—*(In Calvin Institut. No.* 3 *&* 4) he was accused of shocking immoral practices; and after a judicial trial at Noyon he was condemned to be branded. *(Campion and Card. Richelieu.)* Melancton speaking of the characters of Carlostadt says that he was a brutal man, devoid of talent or knowledge, who, so far from seeming to have the spirit of God, neither knew nor practised the duties of civilized life. He bore evident marks of impiety; his doctrine was either Judaism or sedition; he condemned all laws made by Pagans, and made the law of Moses his only rule; when Nicholas Stork began to publish the Anabaptist fanaticism, Carlostadt adopted it; like Luther, he violated his vow of celibacy by a sacrilegious marriage (*See* prayer for his marriage in Florini.) According to his own testimony Zwingli was consumed by an unholy and incontinent fire which had drawn upon him the reproach of the Churches *(Parnoes ad Helvet. T. I. P.* 113.)—And the Lutherans themselves (T. 11 P. 36) say of the Zwinglians: "We have no communion with the Zwinglians, they are actuated by the spirit of falsehood, and speak blasphemies against the son of God."

In England king Henry the VIII at first resisted Luther's doctrine; but being overcome by lust he made England Protestant. He applied to the Pope at the time to divorce his legitimate wife Queen Catherine, on the plea that she was a relative of his, and hence his marriage was null and void. But the Pope replied that he was married to her by the dispensation of the Church; and

therefore it was binding. He then disobeyed the Pope and took for his wife Ann Boleyn with whom he had already adulterous and incestuous intercourse. He afterwards sent her adrift, and got other five wives one after the other. He was assisted in all these nefarious acts by other downright villains Cranmer and Thomas Cromwell (*See* the history of Cobbett.) It is a pity that the noble and learned sons of the once pious and religious England, should have fallen victims to the delusion, that if God's Church required reformation, He would have chosen such unhallowed miscreants for that purpose.

Scotland was as unfortunate as England in John Knox who was, according to Beza's account, condemned as a heretic, and degraded from the priesthood for his reforming propensities. He cast his lot with the assassins of Cardinal Beaton, and he openly declared his approval of their principles, and thus became a participator of his murder.

But the Protestants say, that there were abuses in the Church at that time, and the Church was corrupted, to reform which these persons came out. But in reply I say, that in every age there were wise and foolish virgins, wheat and cockle blended together. These abuses were the work of individual Catholics ; the faith and moral teaching of the Church were always the same as they are at present. And therefore, they were not justified in separating themselves from the Church. As we cannot draw the conclusion that all the apostles were alike, or that the religion and doctrine of Christ were corrupted because out of the twelve apostles Judas Iscariot proved himself a thief and a traitor of his Master, so, in like manner, we cannot argue against the religion of Catholic Church from the

shortcomings of some individual Catholics, either laymen or the clergy. Besides, that all these reformers were men of the most licentious character; and surely God would never choose such immoral persons to reform a Church established by his Divine Son.

Then, again, the whole Church cannot fall into error, or Christ would have failed in his promise, that he will be with his pastors *all days*; that his holy spirit will *teach his Church all truth.* He knew that at times there may be a shortcoming in some individual teachers, but He enjoined us to hear what they say, and not to follow their example.

Fourthly.—If we examine the pastors of the Catholic Church and those of other Protestant sects, we will discover that the former and not the latter have all the marks of Christ's teaching. For, the Catholic pastors are an independent body of men, who will not be bought by any wordly advantages. From the Pope to the humblest priest, we find them, not time-servers, or the servants of any government, but boldly denouncing sin, whether it lurk under the purple of the king, or the tattered rags of the beggar. Their lives are one continued toil; they are poor; they are refused by their office every luxury except the most ordinary food and raiment. Their perpetual study and learning; their attention to the sick-bed of every dying Catholic, be he rich or poor, be he stricken by fever, cholera, or small-pock, points them out as men who really have the care of souls; whereas Protestant ministers will refuse to go to a small-pock patient on frivolous pretexts. How different is the duty of the Catholic clergy from that of the Presbyterian minister, who has no other

spiritual connexion with his flock than what is derived from the delivery of a dry piece of ethical morality once or twice a week! or a hebdomadal lecture against the Catholic Church.

Fifthly.—The Protestant religion teaches things and in practice goes against the Gospel, although its sole guide is the written Bible. For instance, the written word of God says: "Many things in the Scripture are hard to be understood, which the unlearned and unstable wrest to their own destruction" (2 PETER 1-20.) And yet the Protestants by making every man a judge of the Bible, have filled the world with jarring and contradictory sects, each making war on all the rest; instead of being of the one united family of the one fold and one shepherd as Christ wished his Church to be, there is amongst them the most Babylonish disunion, as to folds and shepherds. Then, again, the Protestants baptize infants, abrogate the Jewish sabbath, and observe Sunday, for which there is no scriptural authority; and neglect to wash one another's feet, which is expressly commanded; and eat things strangled, which are expressly prohibited in Scripture. From this we see, that their rule of faith—the Bible is the only true guide—falls to the ground. For, to observe Sunday instead of Saturday, to baptize infants, and the like, they learn only from the Catholic tradition, since there is no mention made expressly to do so in the Scripture. Again, to wash the feet of one another, or not to eat strangled things were merely temporary; and when such times came as did not require to keep those practices, the Church thought it better to dispense with them. The Catholic Church therefore, which is the pillar of truth, is the

only Church of Christ and not the different sects of Protestants.

Sixthly.—The Catholic Church alone possesses the reality of types and figures foreshadowing the future condition of the Christian Church in its government, in its worship, and in its distinctive characteristics. Indeed, according to St. Paul (HEB. X—1) "The Law of Moses had a *shadow* of good things to come;" and again, (1 COR. X—II) "Now, all these things happened to them (to the people of God—the Israelites) *in figure;* and they are written for our correction, upon whom (upon us) the ends of the world are come" (or fulfilled.)

Now, many of those types find their fulfilment in the person of Christ: but there are yet many others which clearly point to His mystical body—the Church; and which, in fact, can be explained in no other way.

This is particularly true of the Ecclesiastical polity and peculiar worship developed under the Mosaic dispensation. Glancing at that divinely appointed, but temporary system of Religion, we find among its distinguishing characteristics, the following: a *priesthood* divinely ordained, consecrated with solemn ceremonies (*See* LEVITICUS VIII &c) and organized into three perpetual orders under one visible head, who was also the supreme judge of all religious controversies; an order of visible *sacrifices* of various kinds, offered up upon the altar in the temple of Jerusalem; a gorgeous and splendid *ceremonial*, defined by God himself in its most minute details; an *external worship*, with its appliances of religious vestment, of lights, of incense, of holy water (NUM. V—17; LEVIT. XI—32) of purifications and of many

other religious emblems; an *ark of the covenant*, preserved always in the temple, containing the mystic manna and other significant types; a *visible presence* of God in His own chosen holy of holies, speaking from his own Mercy-seat, overshadowed by the wings of the mysterious cherubim; a *temple* ornamented, by God's own direction, with a number of religious images and representations; the breads of proposition, or the shew-breads, ever reposing within the sanctuary; a *mystic candlestick* with its seven branches bearing the seven emblematic lights (which are according to some ancient Fathers, the seven sacraments;) a regular round of *public anniversary festivals, fasts, and celebrations;* finally, a *unity* among all the members of the true Church scattered over Judea in the profession of the one faith, in the practice of one worship, and in obedience to the one visible head—the high priest. The Samaritans were, indeed, schismatics; but they were condemned by God and delivered over to a reprobate sense, for this very offence; which ought to be a warning to all who follow their example.

Now, the *realization* of all these types and figures is no where to be found among the Protestant sects;—for they all agree in rejecting, as superstitious, all those emblems of worship which would best tally with those divinely appointed by God under the ancient dispensation. They are realized only in the Catholic Church, whose whole system of worship and Church government alone corresponds exactly, in all its parts, with that ancient, divine, and eminently typical order of things, established by God himself as a preparation for the Gospel. For, in the

Catholic Church alone there is a supreme pastor to define all questions; in the Catholic Church alone there is that gorgeous external ceremony with the exterior vestment to signify the past event of our Saviour; in the Catholic Church alone is kept the reality of the bread of proposition—the Holy Eucharist—which is always kept in the Church. This shows, that all the ancient types have their verification or realization in the Catholic Church alone.

Seventhly, Christ, our Lord, made St. Peter the head of his visible Church; and we are informed by Ecclesiastical history that Peter founded his See at Rome and died there, and thereby his successors—the Bishops of Rome—were made the head of the Church. Now, Protestants are not in the communion of the Bishop of Rome, but the Catholic Church only is; therefore the Catholic Church alone is the true Church of Christ. Since my proposition requires scriptural and historical proofs, I shall briefly adduce both, and shew first, that St. Peter was made the head of the Church by Christ; secondly, that St. Peter went to Rome and died there; thirdly, that his successors were acknowledged by other bishops and patriarchs to be the head of the Church.

Now, with regard to the first point, at a very solemn moment Christ asked his disciples saying: "Whom do men say that the son of man is?" "But they said some (that is, some people take you for) John the Baptist, and other some (take you for) Elias, and others (for) Jeremias, or (for) one of the prophets." Christ hearing from the Apostles what opinion people had entertained about his person, asked what the Apostles themselves thought of Him: "Jesus said to them: But whom do you say that I

am ?" At this interrogation the other Apostles kept silence, as they did not know who Christ was, but Simon Peter answered and said to Him : "Thou art Christ, the son of the living God." Our Lord not only approved the answer of Peter, but also rewarded his faith and sincerity of heart, saying : " Blessed art thou, Simon Barjona (son of John) because flesh and blood hath not revealed it to thee, but my Father who is in heaven." That is, what you, Peter, have said about me, you have said through no flattery and interested motive, but simply because God has inspired you to tell the truth, that I am the son of the living God. And for this your candid acknowledgment I appoint you to be the foundation and the head of my future church. Henceforward, then, you shall be the foundation rock of that spiritual building, having the full power, or the key of opening and shutting it. And to that effect he said : " And I say to thee that thou art Peter, and on this rock I will build my Church ; and the gates of hell shall not prevail against it" (MATH. XVI—18.) Here St. Peter is called *rock*, to represent the solidity of that spiritual building—the Church—against which no counsels and strength of infernal powers shall prevail. In ancient times the judges of Judea dispensed justice at the gates of the cities, as we distinctly read in Deuteronomy (XVI—18) " Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes, that they may judge the people with just judgment." And again, (PROV. XXXI—23) : " Her husband is honorable in the gates, when he sitteth among the senators of the land." Hence the word *gate* means wisdom, plan, counsel. Hence, the gates of hell mean

the counsel of infernal power. Then Christ goes on and says: "And I will give to thee the keys of the kingdom of heaven." Here the keys, according to the Oriental mode of expression, mean jurisdiction, power, &c. For instance, the prophet Isaias, speaking of the full power of the Messias in the house of David, says (XXII—22) "And I will lay the key of the house of David upon his (Messias') shoulder, and he shall open and none shall shut, and he shall shut and none shall open." And also that formerly the conquered city used to make over to the conqueror the key of the gate of the city. The keys were always the most expressive sign of dominion of any city; and the tendering of them to any individual, has been at all times considered an acknowledgment of right to its possession.

Again, (JOHN XXI—15 to 17) a few days after his resurrection, Christ said to Peter: "Simon, son of John, lovest thou me more than these (apostles)?" And when Peter had answered that he did so, our Lord said to him: "Feed my lambs, feed my sheep." Here under the metaphorical images of flock and pastor, Christ declares that the authority of St. Peter was to extend over the entire Church, embracing, under the names of lambs and sheep, all the individuals who were included within its fold. The expression *Feed my flock*, while it conveys the idea of a royal power, yet mitigates that power by a paternal relation; and it is remarkable, even in profane writers, that the most complimentary language they were in the habit of using towards the greatest of their kings was to call them the shepherds of their people *(See Iliad B.* 85—86.)

Indeed, "Peter," says Bossuet, "appears the first on all occasions : the first to confess the faith; the first to express his obligation of love ; the first of all the apostles who saw Christ after his resurrection, as he was the first to bear testimony to this fact before all the people. We find him first when there was question of filling up the number of the apostles; the first who confirmed the faith by a miracle ; the first to convert the Jews; the first in receiving the Gentiles; in short, every thing concurs to establish his supremacy. All receive the same power, but not in the same degree, nor to the same extent. Jesus Christ commences by the chief, and in the person of this chief develops all his power—in order that we should learn that the ecclesiastical authority, being originally centred in the person of one individual, has been diffused only on the condition that it should always be reflected back on the principle of its unity ; and that all they who share in it should be inseparably connected with that See, which is the common centre of all Churches." *(Bossuet "The unity of the Church.")*

The second point—that St. Peter went to Rome and established his episcopal See—is an historical fact, and it has been believed up to 1520 by the whole current of scholarship—Protestants as well as Catholics—from Scaliger, Casaubon, Usher, Pearson, Cave, &c., down to Neander, Gieseler, Bertholdt, Olshausen, and others. And, indeed, these writers are to be relied upon better than Valerius, Flachius, and Salmasius, who for the first time in 1520 denied the going of St. Peter to Rome. Moreover, the ancient Fathers, such as Origen, Eusebius, Irenæus, Tertullian, Cyprian, Chrysostom, Augustine, and others, who men-

tion St. Peter's martyrdom at Rome, had better means of ascertaining the facts in their time than those who lived in the 15th century, or we in the present times. And if they believed, as they believed in that tradition, they must have yielded to the truth. For, all these above-named Fathers were writers of other countries, and some of them Bishops and Patriarchs, renowned for learning and candour. Therefore, had not St. Peter gone to Rome and established his seat therein, and made the Roman Pontiffs his successor, the Fathers, such as Cyprian, an African Bishop, Chrysostom, a Greek Patriarch, would not have easily yielded to the Roman authority. Now, the proofs of St. Peter having gone to Rome is taken from his first Epistle (V—13): "The Church which is in *Babylon*, elected together, saluteth you." Where was this Babylon from which he wrote his epistle? Babylon the great, of the Assyrians, had long since fallen; and Babylon in Egypt was a very insignificant place, which no ancient historian tells us St. Peter ever visited. It is highly probable, then, that he wished to designate pagan Rome by this name, which appears to have been a common practice with the early Christians. Thus it is almost certain that St. John in his apocalypse depicts the vices and predicts the fall of pagan Rome, under the mystic appellation of *Babylon*. Papias, a disciple of the apostles, expressly informs us that St. Peter wrote his Epistle from Rome, calling it Babylon. The above receives greater light from the Fathers; but as it would be too long to cite the authority of all of them, let me quote some passages from one or two only. For instance, St. Jrenæus (himself an Asiatic by birth, and Bishop of one of the provinces of Southern France) who flourish-

ed in the second century, writes *(L. III, c. 3 adv. Haeres :)* "But as it would be a very long task to enumerate, in such a volume as this, the succession of all the Churches; pointing out that tradition, which the greatest and most ancient and universally known Church of Rome, founded and constituted by the most glorious Apostles Peter and Paul, derives from the Apostles, and that faith announced to all men, which through the succession of (her) Bishops has come down to us, we confound all those who in any way, whether through self-complacency, or vainglory, or blindness and perverse opinion, assemble otherwise than as behoveth them. *For to this Church on account of more potent principality, it is necessary that every Church, that is, the faithful every where, resort, in which (Church) that tradition which is of the Apostles has ever been preserved by the faithful in general.*"

After having said clearly and expressly that the Church of Rome was founded and established by the Holy Apostles Peter and Paul, Irenæus continues :—"The blessed apostles, then, having founded and built up that Church, entrusted to Linus the function of episcopacy, of whom St. Paul makes mention in his Epistle to Timothy (2 Tim. IV—21.) To him succeeded Anacletus, and after him—the third from the Apostles, who obtained the episcopacy,—was Clement, who had seen the holy apostles and discoursed with them, having yet before his eyes their recent doctrine and tradition. The brethren of Corinth having been distracted by a great schism during the pontificate of Clement, the Roman Church wrote an authoritative letter to the Corinthians, to bring them back to peace, and to renew among them the faith and tradition

which they had received from the apostles. To this Clement succeeded Evaristus, and to Evaristus, Alexander. Next to him—thus the sixth from the Apostles—Sixtus was appointed, and after him Telesphorus; next Hyginus; then Pius; after whom was Anicetus. To Anicetus succeeded Soter; and to him—the twelfth in succession from the Apostles—succeeded Eleutherius, who now holds the episcopate. By this order and by this succession, both that tradition which is in the Church from the apostles and the preaching of the truth have come down to us. And is a most complete demonstration, that the vivifying faith is one and the same, which from the apostles even until now has been preserved in the Church and transmitted in truthfulness."

Likewise Tertullian *(Tert. de Præscript. Cap. XXXVI.)* says: "The authority of Rome, that happy Church, into which the apostles poured their doctrine and their blood."

Here it must be observed that, although the above two Fathers state the Roman Church to have been founded by both Peter and Paul, and although the Popes, in their public documents and form of benediction, use the phrase: *Auctoritate beatorum Apostolorum Petri et Pauli* —by the authority of the Holy Apostles Peter and Paul—yet this is to be understood only in this sense, that both Peter and Paul died at Rome and by their blood founded and illustrated the Roman Church, but not that Paul was the bishop of Rome. For all the Christian writers call the Roman See the *chair of Peter*, *Cathedra Petri*—none of them call it the *chair of Paul*. The reason is that St. Paul went to Rome after St. Peter had founded it; hence St. Paul in his epistle to the Romans says:

"Their (Romans') faith was announced every where." What I have stated just now is corroborated by St. Cyprian, who tells us that Cornelius was chosen bishop of Rome when "the place of Fabian, that is, the place of Peter, was vacant" *(Epist. LV. ad Antonianum.)* And again in his letter to the Roman Pontiff Cornelius, speaking of certain African schismatics, he says: "A false bishop having been ordained for them by heretics, they venture to set aside and carry letters from schismatical and profane men to the *chair of Peter and the principal or ruling Church, whence sacerdotal unity has arisen;* nor do they reflect that they are Romans, whose faith is extolled by the apostle, to whom perfidy can have no access." *(Ep. LIX. ad Cornel.)*

Lastly the tradition of the ancient Fathers and writers states that both Peter and Paul suffered martyrdom at Rome under Nero in the year 66 of our era; that Paul's head was cut, and Peter was sentenced to be crucified, and, according to the tradition (preserved by Eusebius from Origen,) he prayed that he might be crucified with his head downwards, in order that his death might exceed in ignominy that of his Divine Master.

In regard to the third point—that the Roman Pontiffs exercised their jurisdiction over all the other Churches from the very beginning, and that all the great bishops and patriarchs accordingly appealed to them and accepted their decision—I can say that I would not have believed in the supremacy of the Pope, had not all the Oriental and African bishops believed it; although, humanly speaking, the Pope's supremacy was calculated to lower their own Sees.

Now, we have already heard from Irenæus, that St. Clement wrote to the Church of Corinth to adjust the disunion amongst them. Again, we read that Polycarp, the disciple of St. John, came to Rome, to adjust with Anicetus the celebrated controversy regarding the Pascal time. (*See Hieron. de Script. Eccl.*)

When the famous Paul of Samosata troubled the Eastern Churches by the introduction of opinions as novel as they were derogatory to the honour of Jesus Christ, peace was restored through the interference of the Roman Pontiff. Paul having been deposed in the synod of Antioch, still kept possession of the episcopal palace, protected by the influence of Zenobia, the queen of Palmyra. Though Aurelian, the Roman emperor, was requested to adjust this dispute, he referred it to the mediation of the Italian bishops and Roman Pontiff, declaring that the majesty of Rome would enforce their decision. (*Euseb. Hist. Eccels. L. VII. c.* 30.)

In the same century, Dionysius, the Patriarch of Alexandria, was suspected of having advanced some heterodox opinions regarding the Trinity; and these suspicions were carefully conveyed to the successor of St. Peter. To exculpate himself from these charges, the bishop of Alexandria sent to the bishop of Rome his apologetic books, in which he fully satisfied him of his orthodoxy. (*Euseb. Hist. Eccles. L. VII. c.* 26.)

In the succeeding age St. Athanasius, who was forced from his Church by the intrigues and violence of the Arians, sought protection from Julius, the Roman Pontiff, by whose authority he was again restored to the throne of Alexandria. (*Sozomenon, Hist. Eccles. L. III. c.* 8.)

And this historian adds: "And because on account of the dignity of his (See of Rome) the care of all pertained to him, he (the Roman Pontiff) restored each one (of the ejected bishops) to his own Church.

When the sentence of deposition was passed against St. John Chrysostom, the Patriarch of Constantinople, in the synod of the Oak, which was swayed by the influence of Theophilus of Alexandria (*Sozom. Ibid. L. VIII. c.* 17,) he solicited the interposition of Innocent, the Roman Pontiff, to shield him from the iniquitous sentence. (*The life of St. John Chrysostom, app. tom. XIII—p.* 9. *ed. Montfaucon.*) Now, let me remark that this personage, who was the greatest genius and luminary of learning and eloquence, and to whom, perhaps, none of the popes are to be compared for talent and wisdom, did not hesitate to appeal to the bishop of Rome, because he was fully convinced that the bishop of Rome was the head of the Church. And this is a great argument against the Greek schismatics, who deny the supremacy of the pope over their Patriarchs.

Speaking of the general councils that admitted the supremacy of the Pope, I shall mention the council of Ephesus. The Fathers of this Council, when condemning the errors of Nestorius, profess their subjection to the supreme authority of Rome thus: "Obliged by the holy canons, and the epistle of our most holy Father and associate in the ministry, Celestine, bishop of the Roman Church, we come to pass against him (Nestorius) this melancholy sentence." (*Act* 1. *of the Council.*)

Again, in the Council of Chalcedon, when the legates of the Roman Pontiff, after having declared that they

were commanded by His Holiness not to suffer Dioscorus to sit among the judges of the Council, read the epistle of St. Leo to the assembly, the Fathers said: "This is the faith of the apostles. Such is our belief, such is the belief of the orthodox. Anathema to him who believes not thus: Peter has spoken through Leo" *(Act. II. of the Council.)* This was not a mere effusion of admiration on hearing the sound and apostolical doctrine of Leo. For they afterwards unequivocally declare that all the honors of supremacy belong to the bishop of ancient Rome. *(Act. XVI.)*

To be short, even king Henry the VIII of England, when wishing to send adrift his legitimate wife, applied to the pope for a divorce; thus acknowledging the supremacy of the bishop of Rome. Again, the reader must bear in mind that the title—Defender of the Faith—borne by the Sovereign of England up to the present date, was conferred by the Roman Pontiff. Now if the bishop of Rome was not the acknowledged head of the then Christian Church, why would he have assumed such supreme ecclesiastical dignity to confer a title on a sovereign on account of service to religion. Therefore since the bishop of Rome is the legitimate successor of St. Peter and the head of the Church, as proved above, and since the Protestants do not hold communion with him, but the Catholic Church does, the Catholic Church alone is the true Church of Christ.

CHAPTER II.

ANABAPTISTS', QUAKERS', MORAVIANS,' AND METHODISTS' RULE OF FAITH.

"Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils." (1 Tim. IV—1.)

THE above prophecy of St. Paul has been realised in the Anabaptists', Quakers', Moravians,' and Methodists' rule of faith, which consists in a supposed *private inspiration* made by God to each individual. The conduct of those who adopted this delusion is its best refutation. Montanus and Maximilla were the first who adopted it, and they both *hanged themselves. (Euseb. Eccl. Hist. Lib.* 5.) The followers of Carlostadt were *privately inspired by God* "to despoil and kill all the wicked." *Sleidan, DeStatu Rel. et Reip. Comment. Lib.* 3 *p.* 45). John Bockhold, following his *inspiration*, declared himself king of Sion ; he married eleven wives ; and, by order of *his spirit,* put them all to death. (Hist. de la Reform par Ger. Brandt.) Herman was *inspired* to declare himself the true son of God. *(Mosheim, vol.* 4 *p.* 484.)

Nicholas taught, that faith and worship were useless ; that men should continue in sin that grace might abound *(Brandt, p.* 51.*)* Fox, according to Penn's Journal, declared the Scripture only a secondary rule, subject to the spirit ; and one of his party entered the Parliament House with a drawn sword, saying he was authorized by the holy spirit to kill every man that sat in that

House. *(Maclaine's Note on Mosheim, Vol. V. p.* 470.) James Naylor was *inspired* to have himself hailed as the "prince of peace, the rose of Sharon, and the fairest of ten thousand" (ECHARD.) Wesley says of the Moravians, that many of them did not read the Scriptures, pray, or communicate, because that was seeking salvation by works. "Some of our English brethren say," he adds, "you will never have faith till you leave off the Church and the Sacraments: as many go to hell by praying as by thieving." (JOURNAL, 1740.)

Now, how shocking is the rule of private and *individual inspiration,* is clear from the above unquestionable facts; it is also in direct opposition to the teaching of the Scriptures. For, the *spirit* of the pretenders of the above doctrine told them to murder: the Scripture says "thou shalt not kill." The spirit told them to sin, that grace might abound: the Scripture forbids all sin. The same Spirit of God taught one thing to Wesley and another to Bockhold, one to Joanna Southcote and another to Fox. The spirit of God, say these fanatics, teaches us what we are to believe, and what we are to do. But, I ask, can they prove that it is, in reality, the spirit of God, and not the spirit of errors? (from their works it would appear that the latter is their guide.) No, they cannot; for, in order to do so they should work some unquestionable miracle; but in this they have never succeeded. What wise man, therefore, would be weak enough to abandon the Scripture, constant tradition, and church authority, and deliver his soul to the guidance of such self-sent, foolish, and wicked pretenders to inspiration. And as the Ita-

lians, speaking of a drunkard, say that he is *pieno di spirito di-vino,* meaning that he is full of the spirit of wine, and not of the spirit Divine, so we can say, in regard to these mad people, that they are guided by a spirit, but it is evidently the spirit of fanaticism, darkness, and error, and not the spirit of God. Then, again, the scripture says that even a just man falls seven times a day, and that God was not pleased with the proud Pharisee who said that he was not like other robbers. Like the proud Pharisee, the minister of the Methodist congregation addresses his congregation thus: "Who has not committed sin for ten or twenty years, let him stand and tell his *experiences* how he found Jesus."

Indeed, the true rule of faith ought to be the same for all, while we have seen that these pretenders to inspiration are differently inspired by their spirit, which is a sure sign of error, for error is always varying and unstable, while the truth is always the same and unchangeable. Hence it is that, with the exception of these few deluded Protestant fanatics, no body of Christians ever *felt,* or even pretended to *feel,* that they were privately inspired by God; therefore, the great mass of Christians have ever been, and now are, without any rule of faith; and is this at all reconcilable with God's goodness and mercy?

Moreover, the Methodists preach in their Chapel or conventicle, and explain the scriptures to the people according to their own views, which is against their own rule, *viz., every man is privately inspired.* Now, if God or Christ enlightens man by private inspiration, then what is the use of accepting the interpretation of any other minister?

The Methodist ministers say, that those are "going fast to hell" who do not consent to their teaching, or who refuse to join themselves to their conventicle. Now, I can in like manner say that these Methodist ministers are going fast to hell, because my spirit tells me that they are not acting up to the command of Christ. And I can substantiate it, for, if private inspiration was necessary for salvation, Christ would not have sent the apostles to teach men, nor could the apostles have written any thing for our guidance. If the Methodists' private taste of seeking after truth were true, Christ would not have said: "Who does not hear the Church, let him be to you as an heathen and publican." Then, again, when there was a question to be decided, the apostles, not privately, but in a council together, said: "It has seemed good to *us* and to the Holy Ghost."

CHAPTER III.

PROTESTANTS' RULE OF FAITH.

"Understanding this first, that no prophecy of Scripture is made by private interpretation." (2 Pet. I—20.)

HAVING refuted the Methodists' and other Sectarians' rule of faith in the above chapter, in this I shall endeavour to note briefly the mistaken ideas of Protestants in general. Now, the respectable portion of Protestants maintain, that the Bible, and the Bible only, and the Bible, not as it is understood by the learned, but as it is understood by each private individual, whether ig-

norant or learned, is the sole rule of faith, and the sole guide of our action. And to this effect they adduce several passages from the books of the Old and New Testament. I shall comment on those passages later on, here I only remind my readers, that Protestants are in the habit of quoting from the scriptures only those passages which apparently suit their preconceived opinions and theories, and pass over in silence others that are against them.

In the first place, I agree with them and say, that according to St. Paul, the holy scriptures were written and given to us for our learning and edification. And indeed, by means of holy writ we know how, and when, and why Almighty God, who alone was from all eternity, gave existence to all things and beings, *viz.*, willing to impart his bounty and happiness to creatures, He created within the space of six days all the material world out of nothing, and man after his own likeness, that he might be the lord of the visible universe, and by loving and serving the Creator on earth might enjoy eternal happiness in heaven. Were it not for the holy writ, we would have never known precisely the exact origin of the world and man, and their subsequent development. For want of this divine revelation the heathen nations and ancient philosophers could never trace out the origin of the world and of man, and how subsequently man by committing sin became mortal and lost his oneness of speech and feature, and how our earth had undergone so many changes and revolutions. And hence, these philosophers wandered from one error to another, not having a fixed basis. So do the modern infidels stultify themselves,

attributing other than the true origin to man. Again, the holy scriptures teach us how Adam and Eve and King David, who were so much gifted by God, fell by their imprudence. Hence, holy writ cautions conceited men. "He that thinketh himself to stand, let him take heed lest he fall." (1 COR. X—12.) On the contrary, we read how Mary Magdalen a woman of questionable reputation, Zacheus an usurer, Saul a persecutor of the church, obtained mercy and pardon for their sins. Likewise, we read in the Gospel how Christ our Lord, after suffering bitter persecution and labour during his life time, rose glorious and immortal after death; and also all his apostles and first followers suffered for his religion and gave up their lives for the glory of heaven. Hence, St. Paul says (Ibid. v. 13.) "Let no temptation take hold on, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it." Again, David, who had committed the crimes of adultery and murder, after obtaining God's pardon by penance, wrote the Psalm 50th, in order to raise our hearts to God by his own example (PS. L—15.) "I will teach the unjust thy ways: and the wicked shall be converted to thee." In short, we learn in holy writ whom to imitate, whom to shun, in order to please God. Hence, St. Paul says: "These things are written for our correction" And again, (2 TIMOTHY III—16) "All scriptures inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished with every good work."

2. In the second place I say, that notwithstanding

these, the scripture is not the *sole rule* of our faith, nor the *sole guide* of our actions. For scriptures are not a complete code, as they were written at different times, by different persons, of different styles, in different languages: they allude to different customs of different ages and nations as the circumstances of the places and times required. Hence, the difficulty arises in understanding all the passages of the Bible. Therefore, no one except the teaching body, or the church, to which Christ left the deposit of faith and teaching, is competent judge for giving the right interpretation of the difficult passages; just as when there is a difficult passage of any civil law, only competent judges, and in full bench, interpret the true sense and meaning of such and such a passage. From these we see that to interpret the scriptures privately, as it suits the fancy of each individual, is wrong;—and that from such teaching have sprung up so many opposite sects in the Christian church, according to St. Peter (2 PET. III—16.) "There are (in scriptures) certain things hard to be understood, which the unlearned and unstable wrest to their own destruction." Indeed, were the scriptures plain for every one, they would not have paved the way to the moral suicide of Bibliolatry and called in doubt the divine inspiration of the holy text! Germany would not have enjoyed the fatal privilege of sinking into Rationalism and infidelity; Strauss and his crew would not have found in it their plausible arguments against the divinity of Jesus Christ; nor would Colenso have denied the divine inspiration of the Pentateuch; nor would other infidels have found in the four Gospels a tissue of contradictions so as to deny

the truth of the Resurrection of Christ! Let us hear St. Peter again (2 PET. I—20): "Understanding this first, that no prophecy of scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spoke inspired by the Holy Ghost." If the scriptures were written by men inspired of God, no one but the church, which has received the spirit of God to guide her, can interpret without any error. For Christ said that "the spirit of truth will abide with the apostles and their successors for ever." And that he himself would remain with his church to guide her in all truth to the end of the world. Again, if Christ intended the Bible to be man's *only* guide, no doubt He himself would have written it. But he never did so, nor did he command his apostles to *write the Bible*, but he commanded them to *preach the Gospel*. If, therefore, the true rule of faith was the reading of the Bible, the apostles would have written millions of Bibles and sent them to all the ends of the earth, with a command that all should read them. Why, I ask, did they not establish schools, that all might be taught to read? Why did only a few, even of the apostles, *write* their doctrines? Why did they allow nearly one hundred years to pass before the last book of scripture was written; and what rule did the Christians of that century follow, since the scripture was *incomplete*? Was not the world converted by the *preaching* of the apostles and other pastors, and not by Bibles? Why did not the apostles even translate the scriptures into the vulgar tongues of the nations they converted? Why did not SS. Peter and Paul, who lived at Rome, translate into the

Roman tongue even their own Epistles? Why did St. Paul write to the Romans in Greek—a language understood only by the learned?

The Bible was not completed during the first century, and during the first four hundred years there were only few copies, and these written with the pen. Some books of scripture were lying at one Church, and some at another; and during these four hundred years, they were translated into only one language, and yet without the reading of the Bible the whole world was converted. Nay, until the art of printing was discovered, the Bible could not be the rule of faith. During that time few could read, and even if they were able, they could not get a copy of the scriptures, which cost immense sums. Even at present there is not one Bible in existence for every ten souls; and what rule are those to follow who cannot read?

If the Bible be the only rule of faith, all could have been able to tell us with *certainty* of what and how many books the Bible is composed. And yet the Protestants have never agreed among themselves on this head; they reject nine or ten books which we admit—St. Paul to the Hebrews, St. James, the second of St. Peter, the third of St. John, St. Jude, and the apocalypse have been all successively admitted and rejected by Protestants. Their opinions so often changed, show they have no certainty as to what books really constitute the Bible; and consequently, the Bible can never be for them a *certain* rule of faith. Then, some books of the scripture have been lost, as we glean from (NUM. XXI—14; 1 KINGS IV—32; CHRON. IX—29; 1 COR. I—9;

MATH. XXVII—9; MATH. II—23.) Now, the Bible does not say what books are authentic, or written really by men sent by God—nor does it tell us what books are really written by inspired men. The authenticity, the inspiration, the number of books that constitute the canon of the scripture, we know, not by the Bible, but by the tradition and authority of the Church. Suppose in the canon of the scripture was inserted, by mistake, the Koran of Mahomed, and this copy containing the Koran was handed to a man who had never heard of and read the Bible ; he would think that the Koran also is the word of God. From whence, then, he discovers the Koran not to be the writing either of a prophet or of an Apostle ? Certainly by others, and these others have learnt ultimately by the authority of the Church.

To the above I can add this important argument, that the written word was not the sole rule of faith even in the old dispensation. For instance, until the time of Moses, there was no written revelation ; yet Seth, Abraham, Isaac, Melchisedeck, and all God's people were saved by the belief of truths for which they could have no authority but tradition. Again, the Hebrews—the people of God—had lost the use of the *Hebrew language* in the Babylonish captivity, and during fourteen generations after they spoke *Syriac,* and there was no Syriac version of scripture before the time of Christ.

Even Moses himself, the writer of the Book of the Law, ordered the Levites to deposit it in the side of the Ark of the covenant of the Lord ; adding " After *seven* years in the year of remission thou shalt read the words of this law before all Israel in their hearing" (DEUT.

XXXI—24.) This certainly was not a giving of the written word to the people as their only rule of faith. The Levites are ordered to read it to the people, and this only once in seven years.

Again, we find in DEUT. (chap. XVII—8) that God commands his people, whenever they find among them a hard and doubtful matter in judgment, "to come to the priests of the Levitical race, and to *the judge* that shall be at that time (the High priest), and thou shalt ask of them, says the Lord, and they shall shew the truth of the judgment; and thou shalt do whatsoever they shall say...and what they shall teach thee: and he that will be proud, and refuse to obey the commandment of the priest who ministereth at that time...that man shall die." Let us here remark that Moses had written out the law by this time; yet he, the inspired oracle of heaven, does not put that written word into the hands of the people, that by it they might decide their disputes. On the contrary, he orders them, under pain of death, to have recourse to the priests of the Church, and especially to the High priest. The reader can refer to the 2 Paralip (chap. XIX—11; and Malachias II—7,) where it is said, "The lips of the priest shall keep knowledge, and the people *shall seek* the law at his mouth."

3. The objections of the Protestants against the above doctrine are, (1), the words of Christ (JOHN V—39) "Search the scriptures, for in them *ye think* ye have eternal life;" (2), the words of DEUT. IV—2: "You shall not add to the word which I speak, nor take away from it;" (3), the words of St. John (APO. XXII—18:)

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"If any man shall add to these things, God shall add unto him the plagues written in this book."

I reply to the first objection, it can be remarked, that Christ does not say: ye *have certainly* eternal life. Then again, if this passage proved any thing, it would prove that the *Old Testament* without the *New* was sufficient; for, at this time, not *one word of the New Testament was written.* The Protestants will rejoin, that in 2 TIM III—15 we are told that all scripture is profitable, and that it maketh wise unto salvation. In reply I say that no Catholic ever denied this. This text does not, however, say that the scripture *alone* maketh wise as to every thing necessary. The book of Genesis makes men wise, but will this one book make men wise in every religious truth? St. Paul praises Timothy, because he has read the scriptures from his youth; but then Timothy was a bishop whose duty it was, not only to read, but to expound the scripture.

To the second objection I reply, that at this time nothing but the Mosaic law was written; hence, this passage in the mouth of a Protestant proves that he believes the Mosaic law sufficient as a rule of faith. But what will he say to the Prophets and Apostles, who afterwards added all the rest of the Old and New Testaments? It is not what is added by inspired men that is here condemned, but what is *contrary* to that which God had already revealed, for God does not condemn the good institutions of men, as, according to 2 CHRON. XXX.—21, after the children of Israel, according to law, had kept the solemnity of Azymes seven days (v. 23), the whole assembly took good counsel to keep other seven days, and yet,

(though this was an human addition) "their prayer came to the holy habitation of heaven" (v. 27.)—Thus also Christ himself (JOHN X—22) keeps the feast of the dedication mentioned in 1 MACHAB. IV—56, though this book is not admitted by Protestants to be scripture at all.

To the third objection I reply, that the Apocalypse, *placed* last in order, was not last *written*, as St John wrote his Gospel some years after his liberation from the Isle of Patmos, where the Apocalypse was composed. Hence, St. John, according to the Protestant sense of the words above quoted, would himself incur the curse. It is evident that he merely threatens with that curse any one who should dare to vitiate, by addition or subtraction, the book which he there concludes,—that is, the book of the Apocalypse. He ends his Gospel by declaring (JOHN XX —25) that our Lord did much that was not written; and surely the witnesses of these doings were not accursed for relating and believing what they had seen or heard from the lips of Christ, although these things were never written.—The Thessalonians had tradition (2 THES. II. —14); Timothy had a form of *sound words* (2 TIM. I—13); and were they or are we, to be visited by the plagues, because in obedience to St. Paul we hold these traditions, in addition to what God commanded to be written? It is therefore a mere Protestant gloss, unauthorised by the text itself, and in contradiction to the rest of the scripture, to assert, that we are to believe nothing except what is written.

The Protestants may still insist, saying that the New Testament contains an inheritance, in which all have a right to participate.

In reply I say, yes, all have a right to participate in the precious legacy; and the right which each possesses of sharing in its privileges, is a reason why each should not be a judge of its contents. The children of a common father may lay claim to his inheritance. But they are not, on that account, the administrators or expounders of his testament. Its real or apparent obscurity might easily furnish to their self-interest some motive for dissension. But every temptation to quarrel is taken away by the explicit statement of the dying father, appointing certain individuals to put his will in execution.

Thus the New Testament contains the inheritance which Christ has bequeathed to his children. Though destined for the benefit of all, it does not follow that all have a right to its administration. Nay, it is for the benefit of all that this right should be reserved to a particular body, whose authority and wisdom might moderate those disputes which could not fail to spring from the passions or ignorance of the people. Behold, then, the simple but infallible rule by which the Catholic is guided—an adherence to the traditionary doctrine of those to whom the Redeemer promised that they should never go astray.

CHAPTER IV.

THE TRUE RULE OF FAITH HOW ESTABLISHED.

"And if he will not hear the Church, let him be to thee as the heathen and publican." (Math. XVIII—17.)

"Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle." (2 Thes. II—14.)

THE true rule of faith adopted by the Catholics is to accept "all truly inspired scripture, and all truly divine tradition, interpreted by the teaching body of the Church—that is, by the pastors to whom Christ said: "Go, teach all nations." This teaching body, when taken collectively with the chief pastor at their head, all Catholics believe to be infallible. Mark well, we do not maintain that the pastors of the church are of themselves infallible, but that God has made them so, for the benefit of his people, and that Christ himself teaches by their lips.

Now, in the first place, that what Christ or his apostles *spoke* is as true as what they *wrote*, is clear from this fact, that they delivered many truths by word of mouth, which are not written in the scripture. These truths are considered authentic and divine by Catholics, when it is found that they have been believed by all Christian nations, and in every age of the church. The scripture itself authorizes this dependence on traditional doctrine. For instance (2 THES. II—15) "Hold the

traditions you have been taught, whether by *word* or by our epistle," upon which St. John Chrysostom says (HOM. IV. in Ep. 2 ad. THES.) "Therefore we must believe also in the tradition of the church. It is the tradition of the church, and that is quite enough."

Again, (2 COR. III—3.) "You are the epistle of Christ, *not written with ink,* but with the spirit of living God." Here, what is not *written* is called the *epistle* of Christ, written with the spirit of living God upon the heart, which, though only tradition, most certainly must be as true as the written word itself.

(2 THES. III—6) "Withdraw yourself from every brother that walketh disorderly, and not after the *tradition* which ye have received of us." (See also ROM. IV—17; 1 COR. VI—2; TIM. VI—20; TIM. I—13) where it is said—"Hold fast the form of *sound words* which thou hast *heard* of me." Likewise (1 THES. II—13) "When ye received the *word of God*, which ye *heard* of us, ye received it, not as the word of men, but the word of God."

For instance, the observance of the first day of the week is not authorized by the written word of God, but only by the tradition of the church. And although the first day of the week is called Lord's day, and on that day, according to St. Paul, people assembled to hear the word of God explained, and the collections made for the poor, yet that does not indicate that the apostles abolished the observance of Saturday. Consequently, the observance of Sunday instead of Saturday is not from the written word of God, but only by traditional authority.

Again, the custom of baptizing infants is from the same source, and not from the written word of God.

It is not, therefore, without reason that Catholics rely so much on the speaking authority of the church, and that they receive with such veneration the precious deposit of its traditions. It would be impiety, indeed, to controvert the meaning of our Redeemer, explaining his own doctrine; it must also be impiety to refuse acquiescence in the decisions of those to whom he has distinctly given his own infallible protection. The scripture they venerate as the supreme law of the Almighty; the church as the guardian of its integrity and the judge of its meaning, appointed to enforce its observance, and punish its infraction. The authority of both, it is true, is derived from the supreme power of the Almighty, but it is by the living authority of the church that we recognize the authority of the law or of the scripture; as it is through the medium of the constituted functionaries of the state we recognize the decrees of the legislature. Should an endeavour be made to impose any forged or unauthenticated acts on the public, the fraud would be instantly exposed by the vigilance and authority of those guardians. And should any turbulent individual attempt to distort the flexible letter of the law to a sinister interpretation, his temerity would be instantly checked by the legal interpreters of its meaning. One might here say: how can you distinguish true from false tradition? The reply is, that it can be distinguished as easily as you can distinguish a true from a false copy of scripture. In both cases you must depend on the uniform and universal testimony of Christian antiquity. You hold your

Bible to be the word of God, because all Christian ages and nations have done so before you; and you have the very same testimony for the traditional doctrines held as divine by the Catholic Church. We have as much evidence for the truth of universally-admitted traditional doctrine, as we have for the truth, and authenticity, and divinity of the four Gospels.

2 In the second place, that the teaching of the apostles and their successors the pastors, is infallible, is clear from many passages of the New Testament. For instance, our Redeemer addressed his chosen apostles assembled on the mountain in Gallilee, previous to his ascension to the kingdom of his Father, thus (MATH. XXVIII—18 and 20): "All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsover I have commanded you: and behold, I am with you all days, even to the consummation of the world." Such is the solemn commission with which Christ invested his apostles to teach all nations—a commission which in the most explicit terms transfers to them his own authority.

"All power is given to me in heaven and in earth." In the full assurance, then, of the aid and protection of that power, "go teach all nations to observe whatever I have commanded you." Be not appalled by the difficulties you are to encounter, or the persecutions you may have to endure. "For behold, I am with you:" yes, "I am with you, teaching and baptizing all nations, all days, even to the consummation of the world." There is no

limit, then, to that presence and protection which Christ has promised in the person of his apostles to his church. It is to suffer no interruption: "Behold, I am with you *all* days." It is to extend to their successors, to be coeval with the existence of their body: "even to the consummation of the world." On these words, then, "Behold, I am with you," we rest the evident proof that the apostles and their successors were to be guided by the spirit of Jesus Christ in teaching his word; and of course to be entitled to the same respect in its interpretation.

Again (JOHN XIV—16 to 17; and XVI—13): "And I will ask the Father, and he will give you another Paraclete, that he may *abide with you for ever, the spirit of truth*...you shall know him, because he shall *abide with you and in you.* But when he, the *spirit of truth*, is come, *he will teach you all truth.*" This passage is also parallel to that of Matthew above quoted. Here also the teaching body of the church is to be directed by the *spirit of truth*, who is to teach them *all truth and for ever.*

Now, these phrases, *I am with you*, or *he will abide with you*, are used by our Redeemer to denote the infallible pledges of his and the Holy Spirit's protection. Greater light is thrown on the above by comparing them with other parts of scripture in which these words *I am with you* are used by the Almighty to convey the idea of his infallible protection. The Lord said to Gedeon: "Go in this thy strength, and thou shalt deliver Israel out of the hand of Madians," (JUDG. VI—14,) Gedeon distrustful of his own weakness replied: "I beseech thee, my Lord, wherewith shall I deliver Israel? Behold my family is the meanest in Manasses, and I am the least in my

father's house." The Lord answering said to him : "*I will be with thee* : and thou shalt cut off Madian as one man." Gedeon was accordingly strengthened by the words of the Almighty, and under the shield of his promise he achieved the deliverance of his country.

Again, David says (PSALM XXII—4:) "Though I should walk in the midst of the shadow of death, I will fear no evil, *for thou art with me.*" Similar is the language by which Isaiah (XLIII—1) announces God's protection to his Church :—" Fear not, for I have redeemed thee and called thee by thy name : thou art mine. When thou shalt pass through the waters, *I will be with thee*, and the rivers shall not cover thee : when thou shalt walk in the fire, thou shalt not be burned, and the flames shall not burn in thee."

It is not, then, by an arbitrary interpretation that we infer from these words "*Behold I am with you*" and "*He shall abide with you*," that the apostles and their successors were to be guided by the spirit of wisdom and truth. We only attach to the important words their ordinary and natural meaning: And since Christ has added: "All days, even to the consummation of the world," we are forced to conclude (unless we offer violence to the plain import of language) that his divine protection was to be without limit or interruption. As the term of the lives of the apostles could be but short, far from confining his aid to that narrow period, he extends it to the heirs of authority unto "the consummation of the world." From whence it clearly follows that they alone are the legitimate interpreters of Christ's doctrine. If in teaching and in administering the sacraments, Christ is with the pastors

of his church, it is plain that they cannot teach error, and that in trusting our faith to their direction, we cannot go astray. St. Paul (1 TIM. III.—15) calls the visible church, in which Timothy is a teacher "The Church of the living God, the pillar and ground of truth." What man will dare attempt to give these clear words even two probable explanations? She is, says the apostle, *the Church of the living God*, therefore she can teach no error. She is *the pillar and ground of truth*, therefore she cannot teach idolatry or superstition.

To the above can be added the other two passages of our Lord, (MATH. XVIII—17) "If he will not hear the Church, let him be unto thee as a heathen and a publican"; and (LUKE X—16) "He that heareth you, heareth me, and he that despiseth you, despiseth me." Now he who heareth the teaching of Christ heareth infallible teaching; but Christ, who cannot deceive, declares, that he who *heareth* his *pastors, heareth himself;* therefore their doctrine being that of Christ, is infallible.

Here may be added another argument to prove the infallibility of the teaching body of Christ's church, that the Jewish church, which was preparatory to the New or Christian church, was infallible, therefore the Christian church must necessarily also be infallible. Indeed, during the first two thousand four hundred years of the world, there was no scripture, and yet God's people—Seth, Abraham, Isaac, Israel, Job, Melchisedeck—were saved by the teaching, which must have been infallible, of the patriarchs. In DEUT. XXXI—10 the Levites are ordered to read and expound the scripture to the people, but the scripture is not put into the hands of the people.

In the same book (CHAP. XVII—9) all are commanded, under pain of death, to have recourse to the pastors of the church in every controversy. In 2 Paralyp XIX-II it is said: "Amarias, your high priest, shall be chief in the things which regards God." In MALACH II—7 the people are commanded to seek the law from the lips of the priesthood. Now, surely these commands to obey the pastors or teachers in the Jewish church evidently suppose that body to be infallible, for a good God could not command his people, under pain of death, to obey men who might lead them into error. Hence, Christ our Lord says: (MATH. XXIII—1): "Upon the chair of Moses have sitten the Scribes and Pharisees; *all, therefore, whatsoever* they shall say unto you, *observe and do*"—Were they not *infallible teachers*, even God could not command us to *obey* them; and surely no one would make the teachers of the better Christian church inferior to these.

3. Here it should be remarked, in the first place, that not every bishop or teacher is personally free from all sin; according to Christ, the personal actions of the Pharisees were not at times free of sin; and as St. Peter himself, the head of the Church, had personally sinned by denying our Lord, so in some cases a bishop, pastor, or the Pope may commit any shortcoming in regard to his private tenor of life. But when they teach the faithful the doctrine of Christ, they will not err, as Christ has promised to guide their teaching. Besides, it is impossible to suppose that their teaching is fallible when all the bishops of the church, scattered over all the nations of the earth, all men of learning and probity, who have never seen one another, who have

had no means of combining to teach any particular doctrine, and who have had no motive for such, do actually teach the very same truths.

Protestants, however, may say (1), that the gift of infallibility in teaching was restricted to the apostles only; (2), that after that period the scripture became the infallible guide of doctrine.

In reply to the first, I say, that Christ does not tell us that his church will be infallible only for a time—he declares she will be so until the end of time. Nor does St. Paul say that the church will *ever cease* to be the pillar and ground of truth, and be confined only to the time of the apostles. Now, although St. Paul had preached the Gospel at Ephesus, yet he appointed Timothy to remain there that he "might charge some not to teach otherwise—who, desiring to be teachers of the law, understood neither the things they said nor whereof they affirmed." With a similar view of guarding "the word which was committed to him according to the commandment of God, his Saviour" the same apostle thus addresses Titus (TIT. I—5) "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee." Here we find Titus invested with a commission of perpetuating the priesthood, by virtue of the appointment which he received from St. Paul, who himself preached "according to the commandment of God."

Lest, however, it should be imagined that the authority which he placed in the hands of Timothy and Titus was of a temporary nature, and to expire with their

lives, St. Paul exhorts them to transmit to faithful and capable individuals the sacred inheritance which was entrusted to them. "Thou, therefore, my son," he writes to Timothy (2 TIM. II—1) "be strong in grace, which is in Christ Jesus; and the things which thou hast heard from me, through many witnesses, the same commend to faithful men, who shall be fit to teach others also." From the above it is clear that the apostles understood that the virtue of the infallibility promised by Christ extended also to them to whom Christ had not addressed himself in person, namely, to the successors of the apostles from generation to generation "until the consummation of the world."

To the second objection I answer, that the scriptures are, beyond doubt, an infallible rule to the extent of the revealed truth contained in them; but they are infallible *only* in themselves, and not with regard to us, unless we are prepared to say that the meaning we give them is infallibly correct; and that this cannot be, we have only to consider how Protestants contradict one another in interpreting scripture. The Bible, then, cannot be an infallible rule, unless your understanding of it be infallibly right; but of this you can never be certain, unless you have it interpreted for you by an infallible judge; and this, as you must see, supposes the existence of an infallible church.

In fact, when certain teachers at Antioch disputed with Paul and Barnabas concerning the necessity of circumcision, did they appeal each to his private judgment, or to the scripture privately interpreted? No; they sent a deputation with Paul and Barnabas to consult the *pastors*

of the church at Jerusalem. The Judeans and Antiochians, led by private judgment, believed circumcision necessary ; Paul and Barnabas thought otherwise. They appeal, not to the Bible, but to the teaching body of the church ; and under the direction of the Holy Ghost the point is decided by this body. Now, if the scripture alone were the only rule, the Antiochians were guilty of a heinous sin in abandoning that rule, and the apostles were equally criminal in deciding by any other.

Again, when Arius denied the divinity of Christ, there was no appeal to private judgment or the scripture, but a general council was called in the year 325, and thus was condemned, by the body of living teachers, the impious doctrine of Arius—a doctrine which may be styled the first monster produced by the principle of private interpretation.

The scripture, then, interpreted by the infallible teaching body of the Church, was the rule of faith held by all the Fathers of the first five centuries. St. Irenæus (ADV. HÆRES. p. 4—C 45), who lived in the second century, says : " God appointed in his church apostles, prophets, and doctors ; where, therefore, the holy gifts of God are, *there must the truth be learned.*" And again, (Cap. 52 p. 355.) " To this man all things will be plain, if he reads diligently the scriptures, *with the aid of those who are the priests in the church, and in whose hands rests the doctrine of the apostles.*"

Origen, of the third century (Praef. Lib I. Periarchon) says : " Many think they believe what Christ taught, and some of these differ from others ... all should profess that doctrine which *came down from the apostles, and*

now continues in the church; that alone is truth which in nothing differs from what is thus delivered."

St. Hilary in the fourth century says "The ship from which Christ preached is an emblem of the church within which is the *word of life placed and preached.*"

"St. Augustine, in the fifth century, says: I would not give credit to the Gospel unless the *authority of the Church* induce me to it." (Contra Epist Fund.) Again he says (Contra Faust.) "The authority of our sacred books is confirmed by the consent of nations, through the succession of apostles, bishops, and councils."

What scripture and tradition establish about the infallibility of the teaching body of the church, reason confirms. Indeed, if the church could *teach error*, it would be unworthy of a good and merciful God, who being so solicitous to save us from sins and errors, yet would commit us to the blind guidance of mere human reason or opinion. It would be against the wisdom of an all Wise-Being to have devised such an uncertain means for our safety. For, without faith, we cannot please God; and if we would enter into life, we must keep the commandments. Now, how can any one be *certain* either of the truth of his faith, or the purity of his morals, so long as he has only a *fallible church,* which may teach error, as his guide?

The conclusion is, that to have *true faith* we must have a *teacher that cannot err.* A fallible teacher of any kind may err. Christ does not teach us himself personally; his apostles have long since left the world. And since the scripture privately interpreted has been the cause of many absurdities, as we daily witness and as the

past ages have shown, necessarily an infallible guide is required, which can be no other than the teaching body of the true Church of Christ.

It must be borne in mind, in the second place, that not every bishop or teacher, but only the church represented by the bishops in a general council collectively is infallible. And the Pope also is infallible when he speaks *ex cathedrâ*, as the Vatican Ecumenical council has declared. That the church is infallible, we have seen in the foregoing pages. The ground of the papal infallibility of *ex cathedrâ* is founded on this fact—that Christ our Lord offered a special prayer for Peter's faith, without including, in this prayer, the rest of the apostles: "But I have prayed for thee (Peter) that thy faith fail not: and thou being once converted, confirm thy brethren." (LUKE XXII—32.) Catholics therefore must remember that they have been taught from their younger age to believe in the "One Holy, Catholic, and Apostolic Church." Now, this Catholic Church has declared in the Vatican Council the supreme Pontiff to be infallible when he speaks *ex cathedrâ*, that is, when the Pope as a pastor and doctor of the universal church proposes an article of *faith* and *moral* (and not any purely scientific, political, astronomical, geographical or commercial topic) which is in the Revelation (either in the written word of God or in the apostolic tradition), and proposes it to be believed by all the faithful of the whole of Christendom (and not when he proposes anything to any particular country or bishop), then he is as infallible as Christ our Lord wished his church to be infallible. The Pope's infallibility, then, as the Pastoral of the Swiss Bishops says, (which Pastoral has

received the Pope's approbation) should not alarm us, for "It in no way depends upon the caprice of the Pope or upon his good pleasure to make such and such a doctrine the object of a dogmatic definition. He is tied up and limited to the divine revelation, and to the truths which that revelation contains. He is tied up and limited by the Creed, already in existence, and by the preceding definitions of the church. He is tied up and limited by the Divine Law and by the constitution of the church. Lastly he is tied up and limited by that doctrine, divinely revealed, which affirms that alongside religious society, there is a civil society; that alongside the ecclesiastical hierarchy, there is the power of temporal Magistrates, invested in their own domain with a full sovereignty, and to whom we owe obedience in conscience, and respect in all things morally permitted, and belonging to the domain of civil society."

From the above consideration it follows, says Billuart: "Neither in conversation, nor in discussion, nor in interpreting scripture or the Fathers, nor in consulting, nor in giving his reasons for the point which he has defined, nor in answering letters, nor in private deliberations, supposing he is setting forth his opinion, is the Pope infallible" (*T. II. p.* 110.) And so Fessler: "The Pope is not infallible as a man, or a theologian, or a priest, or a bishop, or a temporal prince, or a judge, or a legislator, or in his political views, or even in his government of the Church." *Introd.*

"The papal infallibility," says Father O'Reilly, of Dublin, "is comparatively seldom brought into action. I am very far from denying that the Vicar of Christ is largely

assisted by God in the fulfilment of his sublime office; that he receives great light and strength to do well the great work entrusted to him and imposed on him; that he is continually guided from above in the government of the Catholic Church. But this is not the meaning of infallibility.... What is the use of dragging in the infallibility in connection with papal acts with which it has nothing to do? Papal acts which are very good and very holy, and entitled to all respect and obedience; acts in which the Pontiff is commonly not mistaken, but in which he could be mistaken and still remain infallible in the only sense in which he has been declared to be so." (The *Irish Monthly*, Vol. II., No. 10 of 1874.)

From the above we can understand, says Dr. Newman, that "In the event of such a collision of jurisdiction, there are cases in which we should obey the Pope and disobey the State. Suppose, for instance, an Act was passed in Parliament, bidding Catholics to attend Protestant service every week, and the Pope distinctly told us not to do so, for it was to violate our duty to our faith:—I should obey the Pope and not the Law.....On the contrary, were I actually a soldier or a sailor in Her Majesty's service, and was sent to take part in a war which I could not in my conscience see to be unjust, and should the Pope suddenly bid all Catholics—soldiers and sailors—to retire from the service, here, taking the advice of others as best I could, I should not obey him .... *

* Dr. Newman here means to be guided by *conscience* only in exceptional, extraordinary, and extreme case, as conscience is the monitor of the natural law of God; and not the private judgment, or the "liberty of conscience" in the sense of the modern Democrats, that every one is free to do, to believe, to write, &c. as he pleases.

In support of what I have been saying, I shall refer to one or two weighty authorities.

Cardinal Turrecremata says:—"Although it clearly follows, from the circumstance that the Pope can err at times and command things which must not be done, that we are not to be simply obedient to him in all things, that does not show that he must not be obeyed by all when his commands are good. To know in what cases he is to be obeyed and in what not.....It is said in the Acts of the Apostles 'One ought to obey God rather than man,' therefore, were the Pope to command any thing against holy scripture, or the articles of faith, or the truth of the Sacraments, or the commands of the natural or divine law, *he ought not to be obeyed,* but in such commands to be passed over (despiciendus)" *Summ. de Eccl. p. p.* 47-8.

Bellarmine, speaking of resisting the Pope, says:—"In order to resist and defend oneself no authority is required...Therefore as it is lawful to resist the Pope if he assaulted a man's person, so it is lawful to resist him if he assaulted souls, or *troubled the state* (turbanti rem publican), and much more if he strove to destroy the church. It is lawful, I say, to resist him, by not doing what he commands, and hindering the execution of his will" *(de Rom. Pont. II*—29.)

Archbishop Kenrick says:—His power was given for edification, not for destruction. If he uses it from the love of domination (quod absit) *scarcely will he meet with obedient population*"—*Theol. Moral. T. 1. p.* 158.

These words of Dr. Kenrick ought to be followed by all ecclesiastical dignitaries—that is, God has instituted

them for the benefit of the faithful, and not for their own ostentation. Hence, when there was a contention amongst the apostles of superiority and first seats, Christ our Lord gave that memorable advice to them to carry out in practice when they would hold great power in the Church: "But Jesus called them (the apostles) to him, and said: 'You know that the princes of the gentiles lord it over them: and they that are the greater, exercise power over them. It shall not be so among you, but whosoever will be the greater among you, shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give his life a redemption for many" (MATH. XX—25 to 28.)

Here it is to be remarked that neither an Ecumenical Council nor a Pope are on a level with the apostles. To the apostles the whole revelation was given—by the church it is transmitted; no new truth has been given to us since St. John's death; the one office of the church is to guard "that noble deposit" of truth, as St. Paul speaks to Timothy, which the apostles bequeathed to her in its fulness and integrity. Hence, the infallibility of the apostles was of a far more positive and wide character than that needed by and granted to the church. We call it, in the case of the apostles, inspiration; in the case of the church, *assistentia.*

To be short on this question, let the reader peruse the able Pamphlet of Dr. John Henry Newman in answer to the one by Mr. Gladstone on the decrees of the Vatican Council, where Dr. Newman very lucidly explains the sense of Papal infallibility, and meets Mr. Gladstone's silly challenge, that no Catholic, believing in the personal

infallibility of the Pope, can remain loyal to his temporal king or to the laws of the land. Besides, let the reader hear what Mr. Frederick Harrison, the great Positivist leader, has written on the same subject—

"The revival of a subject which is purely one of technical theology is at the present time a piece of mere mischief. The Pope's infallibility is a matter entirely between the Pope and his own people. The Catholic priesthood in England is one of the most industrious, respectable, and peaceable in the world; and the very little political power it wields has long been exerted to national and liberal ends. In Ireland the priesthood has far greater power: but it has been using it to check, not to fan, the insurrectionary movement. It is therefore most wanton for English politicians to worry a church like this about mere casuistical difficulties in its theology; and all theologies are full of such difficulties. This may be sensational literature, but it is not statesmanship.

"To tell a church that it is never to meddle with politics, never to teach a duty different from that approved by the Government of the day, is to tell it that it is not to be a religious community at all, but a Government bureau on a par with the official gazette. There is no religious community, no moral or intellectual association, which would honestly accept these terms. And it would be easy to push any religionist into similar logical dilemmas by using hypothetical cases. Quakers object to war, therefore the Society of Friends will turn traitors to an enemy; therefore Mr. Bright is unworthy of political trust. The Cobden Club swears

by the doctrines of Mr. Cobden. One of these doctrines was to surrender the colonies. Therefore the Cobden Club might be found plotting the dismemberment of the Empire. Exeter Hall denounced the opium war. Some of our civil and military officers are under the inspiration of Exeter Hall. Therefore we may expect them to desert to the enemy in a possible war with China. These exercises of irritating logic are as easy as they are puerile. If every opinion a man may hold is to be followed out to what we think its logical result, and every man is to be supposed in any dilemma which our ingenuity can frame, every man is a rebel. If Mr. Disraeli and the Archbishop of Canterbury succeeded in passing an Act to burn every copy of the Bible, Mr. Newdegate and Mr. Whalley would be preaching sedition and heading a rebellion. If they passed an Act abolishing in Anglican Churches vestments, crosses, fonts, and organs, rubrics, prayer-books, and hymn-books, Mr. Gladstone would be raging about the country as the Hugh Peters of a new rebellion. No religious body whatever, no association of citizens, ever would, or ever ought, to bind itself beforehand to passive obedience; and it is a mere bit of claptrap to call upon the Catholics of England to surrender in terms a right which, perhaps, they would be the last people in this country to exercise in deed.

"The hubbub about the Vatican decrees is silly mimicry of the flagrant agression of the military bureaucracy of Prussia. Though no man can have less sympathy than I have with the historical pretensions of the Vatican, or can more heartily detest the intellectual and political aims of Catholicism in Europe, I cannot but regard the

Catholic side in this controversy as being, in its broad features, the side of liberty and moral independence." *(New York World.)*

Mr. Harrison has hit the right nail positively on the heads of Gladstone and Bismarck. Indeed, the apostles, though they taught submission to the laws of the heathen emperors in all that regarded the civil government, did not submit, against their conscience, to the same when they were ordered to renounce Christ and his religion; but they answered, "we ought first to obey the laws of God, then the laws of the kings." The kings have no power to force one to renounce his religion and to practise its maxims. The king Antiochus had ordered the Jews to eat pork-meat, which was forbidden by the law of Moses; but the faithful and orthodox Jews in this part did not obey the tyrant, but rather laid down their lives than please him by eating pork-meat, and prevaricating against the law of God. This is what an Englishman calls an infringement upon the liberties of the people. And as the sovereign of England is sworn at the coronation to respect the liberty of the nation, it would be a positive breach of faith to meddle with the religious freedom of Catholic subjects. And Basil, Athanasius, Chrysostom, Ambrose, and others did resist the encroachment of the emperors on the ecclesiastical rights, although Athanasius was banished to Treves, and Chrysostom was sent off to Cucusus to be worried to death.

The Protestants might still object to the above, saying that if the Popes had deposed the kings in the middle ages, when they were not as yet declared infallible, much

more will they do so now, when they are proclaimed to be individually infallible.

In reply I say, that the Pope's power extends only to points of faith and morality, and nothing else. With regard to the Pope's supreme authority exercised upon the princes and secular government of the kingdoms, the Popes had not usurped it, but had received it from the people themselves. For the Popes were at that time the spiritual chiefs of the whole of Europe, as they were all Catholics; and as then some of the great chieftains were continually fighting against each other, and oppressing the smaller states, people had conferred on the Popes the power of arbitration, to decide all their disputes; hence the Popes interfered with the civil government of Europe, and at times deposed a tyrant, on account of his oppression and immorality, with a view to restore peace to the people—to protect the helpless, and to preserve the purity of religion against the licentiousness of wicked men. That this was the reason of their having meddled with the civil affairs of the kings and princes, is clear from the very fact of their never having appropriated the properties of the people nor annexed the states of other chieftains to their own.

But as human things are changeable, and as the times now are changed, with them also that power of the Popes in secular matters has yielded to the fate of human instability, being in no wise divine.

Lastly, I remind my readers to reflect that benefits are seldom sufficiently valued but by their privation: and whoever dispassionately reads European history will see that it was the Roman Pontiffs that have civilized the

modern European states of England, Germany, France, Italy, &c. Again, let the reader without bias contrast the glory and happiness of Europe with the degraded condition of the East, and he will not fail to acknowledge that we are chiefly indebted to the Roman Pontiffs that the Cross has not been supplanted by the Crescent; that polygamy and despotism have not been substituted for the blessings of our liberties and our religion. (*See* on this subject, Frederick Von Schlegel's "*The Philosophy of History*"; and Machale's "*Evidences and Doctrines of the Catholic Church.*"—)

With regard to the temporal dominion of the Popes, in the first place I say, that temporal power (whatever may be its expediency according to the circumstances of the times) is not necessary for the exercise of his spiritual authority, as neither has it ever been an article of faith—that he should have it—nor is there any such guarantee whatsoever in the scripture or in the traditions of the church. The promise of Christ: "The gates of hell shall not prevail against it," regards only the faith and religion of the true Church of Christ; and not any thing temporal, either power or property.

Besides, from the beginning the Popes had no temporal power until in 755 Pepin and his son Charlemagne made to the Pope a donation of that portion of Italy which they had in a lawful war conquered, and which was afterwards called the patrimony of St. Peter. And even subsequently the Popes were usurped of that dominion more than once; and at one time they lived in Avignon, France, for about 70 years; and even now they are deprived of that temporal power.

In the second place, I maintain, that it is downright robbery on the part of Victor Emmanuel to have dispossessed the Pope of his small territory, which, as I have said above, was bequeathed to him and his successors by Pepin and his son for the benefit of the church. Now, if to deprive a layman of his rightful property is robbery, greater sin and robbery it must be to dispossess an ecclesiastic of his territory or of any property whatsoever. And the Pope has always a claim on it, as the saying is "Res furata clamat ad dominum"—Stolen matter claims its owner.

CHAPTER V.

DISTINCTION BETWEEN THE FUNDAMENTALS AND NON-FUNDAMENTALS.

"Teach them (men) to observe all things whatsoever I have commanded you." (Math. XXVIII—20.)

"Upon the chairs of Moses have sitten the Scribes and Pharisees; all, therefore, whatsoever they shall say unto you, observe and do." (Ibid XXIII—I.)

Although Christ our Lord was not bound by the law of Moses, being himself God, yet he subjected himself to the law of circumcision, and was baptized in Jordan by St. John the Baptist, in order, as he said, *to fulfil all justice.* And as he fulfilled all the law of Moses, so he wished us to observe all things whatsoever he had commanded.

Quite in opposition to his words is the teaching of Protestants, who assert that it is not necessary to believe every revealed truth; that it is quite sufficient to admit

a few articles, commonly believed by all sects; and that the rest of the revelation, upon which these sects differed, was not at all necessary to salvation. The former they call *fundamentals*; the latter *non-fundamentals*. Now, how wrong and absurd this hypothesis is will be clear from this fact, that our Lord did not make any distinction either between what God has taught in the old, or what he commanded in the new dispensation to be observed. For he tells his apostles to teach, not two or three fundamentals, but *all* things whatever he had commanded. Hence it is that Mosheim, Buddeus, and Zimmerman confess, that it is easy to talk of fundamentals, but when it becomes a question of deciding what and how many these fundamental articles are, all must acknowledge their ignorance. This distinction, then, is a pure absurdity, because it is impracticable.

But they might say, *reason* will point out these fundamentals to each particular person. In reply to this I say, that this subterfuge also is absurd. For, as each man's reason is different from that of his neighbour, so will men differ in their fundamentals; and, consequently, there can be no unity of faith. Besides, reason is a fallible guide; and hence, it may lead into error as to the fundamentals so essential for salvation. In fact, Christ our Lord laid down the Sacraments of Baptism, Confession, and Communion as fundamentals, when he said: "Unless a man be born again of water and the Holy Ghost, he cannot see the kingdom of God" (JOHN III—5.) "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained" (Ibid XX—22.) "Except you

eat the flesh of the Son of Man, you shall not have life in you," (Ibid VI—54) and "This is my body, this is my blood ;" (JOHN XX—23.) Yet some Protestants reject the necessity of baptism and assert that it is a mere ceremony. Some others say, that to believe in the real presence of Christ in the Holy Eucharist and worship it, is idolatry. Then most of them argue that to confess sins to the ministers of religion is blasphemy.

Further, Christ our Lord said, "What God has joined, let no man put asunder," namely, the tie of marriage is indissoluble ; and yet Protestants allow divorce. Christ our Lord said, "Who does not hear the church, let him be to thee as a heathen and a publican"; yet Protestants have receded from the Catholic Church ; and the dissenters do not hear the teaching of the Reformers themselves. Lastly, Christ our Lord said, that the knowledge of God and the belief in the divinity of his son Jesus Christ is necessary for salvation : "This is eternal life, that they may know thee the only true God, and Jesus Christ, whom thou hast sent" (JOHN XVII—3) ; yet the Socinians deny the divinity of Christ ; the Atheists deny the existence of God himself ; the Rationalists or Deists deny any sort of mysteries. We have seen, then, that reason left to itself, unless it be enlightened by the authority of the church, can lead, and has actually led, men to the grossest errors. Where is, then, the boast of Protestants of making distinction between the fundamentals and non-fundamentals, when all the fundamentals of the Christian religion are taken away one by one ? Can it be that the feeling or sentiment of each will enable him to discover the fundamentals ? No, surely not, for these are still more

whimsical than reason. They produce, instead of one faith, a mass of contradictions. The Deist *feels* God, but *feels* no revelation; the Armenian *feels* not the necessity of grace; Luther *feels*, whilst Calvin does not *feel*, the *real presence;* the Unitarian does not *feel* the Trinity; the Established Church of Scotland *feels* the benefit of state funds and state control, whilst the Free Kirk *feels* that the funds of the state are excellent, but its control pernicious.

But some might say, that the spirit will point out for them the fundamentals. In answer, I say, that according to this fancy, it was the spirit of God who taught one faith to Luther, and another to Calvin; one to Wesley, and another to Knox.

From the above it is clear that this distinction between fundamentals and non-fundamentals is the miserable subterfuge of a bad cause; and that the Catholic system, which teaches us to believe, without exception or distinction, *every truth* contained in revelation, is not only rational, but absolutely necessary to preserve unity of faith.

CHAPTER VI.

WHAT IS THE TRUE RULE OF JUSTIFICATION.

"Filled with the fruits of justice, through Jesus Christ, unto the glory and praise of God." (Phil. I—11.)

By the above St. Paul refutes the Protestant rule of justification—that faith alone will save us—and establishes the Catholic doctrine in its firm footing, which, besides the grace of God and faith, requires good works also for its justification. Now, the grace and mercy of

God and of our Lord Jesus Christ, which are the root and foundation of faith and all good works, are, according to St. Paul, the gratuitous gifts of God.: "Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God." (2 COR. III—5.) And again: "By the grace of God, I am what I am, and his grace in me hath not been void, but I have laboured more abundantly than all they: (the other apostles) yet not I, but the grace of God with me." (1 COR. XV—10.) So then, without the grace of God and of Jesus Christ, we could have had neither faith, nor good works—grace of God precedes our faith and good works.

After the grace of God, faith is the first step and an all-necessary condition for the attainment of justification and salvation, as the same apostle says: "Without faith, it is impossible to please God." (HEB. XI—6.) From the above passage we see that faith is the ground work of justification, which all admit. But Luther added from his side, that faith *alone* is sufficient for the attainment of salvation, which certainly is false, and against both the scriptures and the reason of man.—Against the scripture, because we read in Ezekiel (XVIII. —21): "But if the wicked man do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die." Again, says our Lord: "If you keep my commandment, you shall abide in my love...You are my friends, if you do the things that I command you" (JOHN XV—10.) From the above testimony it follows, that besides faith God requires of us to love and fear him, to

hope in him, to be sorry for past sins, to have a well grounded purpose not to sin again. Then, again, Christ our Lord commanded us to pray, to fast, to give alms; to confess sins, to take his body and blood in the sacrament of communion; to abstain from impure looks and deeds, to forgive and forget injuries, to pray for enemies, and the like. Do not, I ask, these things mean to do good works?

The Protestant theory of justification by faith alone, without good works, is also against reason; for what probability could there be that the Incarnate Wisdom, the Son of the Eternal Father, came on earth only to found a religion in favour of libertinism, and to indulge mankind in their criminal passions with impunity, provided they but believed in him?

But Protestants will object to us the word of our Saviour: "He that believeth in the son hath life everlasting" (JOHN III—36) and of St. Paul: "We account a man to be justified by faith, without the works of the law" (ROM. III—28.) "Being justified, therefore, by faith, let us have peace with God through our Lord Jesus Christ" (Ibid V—1.)

To the first objection I reply, that there St. John the Baptist speaks of efficacious faith, that is, he who believeth in the Son, so as to believe all that he teaches, and to practise all that he commands, shall have everlasting life. Hence, Christ himself had said: "Not every one who saith to me, Lord, Lord, shall enter into the kingdom of Heaven, but he who doth the will of my Father who is in heaven, he shall enter into the kngdom of heaven" (MATH. VII—21.)

With regard to the second objection I say, that St.

Paul speaks there of the *Jewish*, not of the Christian, law. The Jewish law required the circumcision and many other material ceremonies, which St. Paul says are no more required. If good works were not required for the justification of a man, then why would St. Paul advise us to be "filled with the fruits of justice"? Why also does St. Peter say: "Wherefore, brethren, labour the more, that by good works you may make sure your calling and election"? (2 PET. I—10.) Then, again, St. James says: "Seest thou, that faith did co-operate with his works, and by works faith was made perfect... Do you see, that by works a man is justified, and not by faith only.? (JAMES II—2); and he adds: "For even as the body without the spirit is dead, so also faith without works is dead." (v 26.)

To the third passage of St. Paul it can be replied, that the apostle speaks of that lively faith animated by charity, which is ever producing good works. For he says: "If I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass;.... and if I should have all faith, so that I could remove mountains, and *have not charity*, I am nothing." (1 COR. XIII—1.) The demons also believed in Jesus Christ's divinity, and yet they acted against him; so likewise "Many of the chief men also believed in him; but because of the Pharisees, they did not confess him;... for they loved the glory of men more than the glory of God." (JOHN XII—42.)

But Protestants further object, that good works are useless in regard to any reward and justification, according to Christ himself: "So you also, when you shall have done all those things that are commanded you, say, we are un-

profitable servants." (LUKE XVII—10.) To which I reply, that we are unprofitable servants so far as all our good works and merits originate solely from the mercy of God and the merits of Jesus Christ the Mediator, and are rewarded by the liberality of God; and no Catholic should glory or confide in himself and not in the Lord; yet God's goodness to man is so great, that he even desires his own gifts to be converted into our merits and rewards. Now, that heaven is held out to us, as a recompense, and that a recompense or reward is due only to merit, is clear from different passages of the scripture. For instance, Christ said to his apostles: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly for my sake. Be glad and rejoice, for your reward is very great in heaven." (MATH. V—11.) "But to him that soweth in justice, there is a faithful reward." (PROV. XI—18.) "Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him." (JAMES I—12.)

Now, Christians are advised to join good works to faith, not only for their own sanctification, but also for "the glory and praise of God." So let your light shine before men, that they may see your good works and glorify your Father who is in Heaven." (MATH. V—16.) And St. Paul says: "Let every one of you please his neighbour for his good unto edification." (ROM. XV.—2.) But although Christians believe in the above doctrine, yet the behaviour of many of them is contrary to their belief. They believe, yes, but live like infidels: nay, they often surpass even the

very pagans themselves in criminal excesses. Hence, the bad lives of the Christians are the greatest obstacles to the spread of Christ's kingdom amongst men. Christ not only ordered his apostles to perform miracles in proof of the truth of his religion, but also required that their good works should shine like so many lights before the infidel world. The primitive Christians converted a pagan world more by the sanctity of their examples and by diffusing the good odour of Christ, through the purity of their morals, than even by miracles. They suffered death for the defence of the true religion, and the blood of the martyrs became fertile seed and was reproductive of new Christians. Bad Christians, therefore, are the greatest enemies of Christianity, and the most dangerous persecutors of the church, inasmuch as through them the name of God is blasphemed amongst unbelievers, the sacred mysteries of religion are exposed to raillery and open contempt, and many foul aspersions are undeservedly thrown upon our doctrine, as if it countenanced and authorised the vicious practices of some of our refractory degenerate members.

PART THIRD.

DOCTRINES AND OBSERVANCES OF THE TRUE CHURCH OF CHRIST.

CHAPTER I.

AURICULAR CONFESSION OF SIN.

"Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (John XX—22.)

OUR dissenting friends—Protestants—try to prove the defection of the true, or the Catholic Church, from the primitive pure doctrine of its Divine Founder and of the apostles, on the assumption, that the Catholic Church observes abominable errors and superstitions, and the most fatal and soul-killing idolatry; in a word, that it ceased to be the true Church of Christ; and that it was overcome by the powers of darkness.

In order to convince our separated brethren, that the Catholic Church has not fallen into errors and superstitions and ceased to be the spotless spouse of Christ, I shall, on the one hand, bring forward the principal dogmas and practices of the Catholic Church, and will prove them to be either clearly taught, or indicated by Christ and his apostles, and more conformable to the genius and spirit of the Bible, and identical with the primitive Church of Christ, and on the other hand, show that not the Catholic Church, but

Protestants and their various sects, have fallen away from the truths of the Gospel, and departed from the observances of the old Church. In the first place, while almost all the Protestant errors are found amongst the Heretics and Schismatics of the ancient time, all the Catholic doctrines and observances were professed and practised by the Orthodox Fathers of the olden times.

Indeed, (1) the first Protestant principle—that we should not submit to the authority of the church—can be traced to the first apostate angel Lucifer, who taught Adam and Eve disobedience to the commands of God; (2) Zwinglianism—which teaches that it is absurd to believe that Christ meant his real body and blood to be taken in the holy Eucharist, but merely a sort of symbol of his body and blood—is from the unbeliever Capharnaites who said to Christ: "How can this man give his body to eat, and his blood to drink. It is a hard saying who can hear him?" It is melancholy indeed to think how soon heresy intruded itself into the Christian fold; and how, in the same manner as the blessed abode of our first parents was scarce called into existence before the Spirit of Evil contrived to enter and darken it with his doubts, so Christianity had hardly opened her second Eden to mankind, before the same Evil intruder, with the same tongue of reasoning and heart of guile, came to question her mysteries and throw a blight over her blessing; (3) The Protestant sneer at the power of the priests of forgiving sins is likewise derived from the Scribes, who charged Christ with blasphemy, when he forgave the sins of a man. "He (Christ) blasphemeth, who can forgive sins, but God only?" As at that time notwithstanding

that Christ said, *the Son of Man had power of forgiving sins*, and however the multitude seeing it feared and glorified God that gave *such power to men*, the Pharisees still persevered at mocking him: so in like manner although the Catholic Church asserts to forgive sins of men by the power of Jesus Christ delegated to her, yet Protestants accuse her of arrogance, presumption and blasphemy; (4) Lutheranism—which teaches good works to be not necessary to salvation, and the asserter of which was Luther, who proclaimed himself a *second* Pope, and who worshipped Elizabeth de Boré—is from Simon Magus, who said that men ought not to attend to the prophets, nor to fear the threats of the Law, but to act as free persons, whatever they wished for; that they would obtain salvation not by good works, but by grace; and that he himself was the incarnate power, and his mistress Helena was the incarnate wisdom of God; (5) Calvinism—which teaches that God himself is the deliberate preordainer of sin and ruin, the author of man's existence, temptation and fall—is traced to the sect of Gnostics, who held the Supreme God himself as the author of evil; (6) The Protestant mockery at the prayer for the dead is borrowed from the principles of Aerius, who flourished towards the middle of the fourth century, and who, having in vain tried to be appointed a bishop himself, took his revenge by making war on all bishops whatsoever, declaring that they had no right to any superiority or jurisdiction over Presbyters. This early champion of the Kirk opposed also the Catholic practice of praying for the dead, and denied to the Church the power of instituting fasts, saying, that every one had a right to choose his own time of fasting.

(7) The sneer of Protestants at the reverence paid by Catholics to relics, and prayers of invocation which they address to saints, comes from Vigilantius, who flourished in the fifth century, and who in his smart anti-popery pamphlet said: "They (Catholics) light up large tapers at mid-day and proceed to kiss and *adore* a small handful of dust (ashes of the martyrs.) It must, no doubt, be a mighty service to the martyrs thus to light up a few bad candles for those whom the Lamb, seated upon his throne, illuminates with all the splendour of his majesty;" (8) The mockery of Protestants at the devotion of the B. Virgin, is borrowed from the heresies of Nestorius, who flourished towards the close of the fourth century, and who gave utterance to these remarkable words: "We should not say that Mary is the mother of God, lest we may seem to make a goddess of that Virgin; by doing so, we would justify the practice of the Pagans, who give mothers to their gods;" (9) Protestants who hold, in direct opposition to the Catholics, that the Sacred Volume cannot be too widely thrown open, who call out for the Bible, the whole Bible and nothing but the Bible for all classes of readers, have for their progenitors the Gnostics who used to force the vague applications of scripture in order to corroborate their fanciful explication of two gods, who were the two good and evil principles; that the world was made by the bad god; that Christ the Redeemer was the son of the good God; and Christ had for his wife the Holy Ghost, and by the union of Christ with the Holy Ghost two daughters were born, named Maio and Sabscho; that the Old Law was given by the bad god, and the New by the good God. This shows at what an early period an

opening was made for infidelity by the adoption of that proud Protestant principle, the right of private judgment, and the desertion, in consequence, of those only true and safe guides, the Apostolical Traditions and the Authority of the Church.

In the second place, the doctrines and obvervances of the Catholic Church of the nineteenth century are the same which were held and taught in the first, second, third, fourth, and fifth century by Clement of Rome, Ignatius Martyr, Polycarp, Hermas and Papias; by Justin Philosopher, Tatian, Theophilus, Jrenœus, Clement of Alexandria and Tertullian; by Eusebius of Caesarea, Origenes; Cyprian, Athanasius of Alexandria, Basil of Cappadocia, Gregory of Nice, Chrysostom of Antioch, Augustine of Hoppona, Lactantius, and others.—There is not a single of these doctrines or observances now rejected by the Protestants, as Papist, that was not professed and practised, on the joint authority of the Scriptures and Tradition, by the whole Church of Christ through the five first ages called by the Protestants the *golden and pure ages of Christianity.*

While thus Catholicity—or, if you will, popery is found among the Orthodox of those times, all the Protestant deviations, errors, and variations are to be met with among the Heretics and Rebels of the ancient times, from Lucifer down to Luther.—Let the shade of Simon Magus, that great father of Calvinism stand forth and answer; —Bring the Caphernaites and Scribes, with their presumptuous questioning as to *how* our Lord could give his flesh to eat, and could forgive the sins of men;—let the Gnostic believers in the marriage and progeny of the

Holy Ghost bring forward their doctrines of Election, Perseverance, immutable decrees, &c;—let the Manichæans come and assert the utter depravity of human nature;—bid the Docetae, and Marcionites produce their bodyless and bloodless Christ;—call Novatian, Aerius, Vigilantius, and the like, to protest against Tradition, prayers for the dead, Invocation of Saints, and Reverence of Relics;—let, in short, the entire rabble of heretics and schismatics who, during that time, sprung up in successive array against the Church, come and club their respective quotas of error towards the work, and I shall answer for it, such a complete body of Protestant doctrine may be therefrom compiled as might have saved the Reformers of Wittenberg and Geneva the whole trouble of their mission. *(See—"Travels of an Irish gentleman in search of a religion," by Thomas Moore.)*

2.—Indeed, to begin with auricular confession, the text quoted from the Gospel of St. John, rightly interpreted will, I hope, prove one of the Catholic dogmas believed and practised by the primitive church.

Now, Christ our Lord had the power of performing miracles, such as to cast out devils from men, cure divers diseases, give sight to the blind, hearing to the deaf, motion to the paralized, life to the dead. Then, again, he had the power to forgive sins. With regard to the first, the Gospel is full of instances of his having cured different diseases, and raised the dead to life, as when by touching the bier of the young man who was being carried to be buried, and calling him out, he made him sit down, and gave him to his mother. Likewise He raised Lazarus to life, after he had been four days in the grave,

and so on. Besides, he cast out devils from human bodies on many occasions. With regard to the second, amongst others he not only cured the paralysis of a man who was brought before him, but he also forgave him his sins, "Whose faith when he saw he said," "Man thy sins are forgiven thee." (LUKE V—20.) Now Christ our Lord gave the same powers to his apostles, first of performing miracles, as we read in Mark XVI-17 : "In my name they shall cast out devils, they shall speak with new tongues; shall take up serpents, and if they shall drink any deadly things, it shall not hurt them ; they shall lay their hands upon the sick and they shall recover." And accordingly the apostles did perform all these miracles,—they cured different diseases, spoke different languages, raised men to life, and the like, as is clear from the Acts of the Apostles. Secondly, he gave the power of forgiving sins, as we read in the Gospel of St. John XX—21 "As the Father hath sent me I also send you. When he had said this, he breathed on them, and said to them : "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." St. Matthew adds, that those sins which the apostles had to bind on earth, should be bound also in heaven, and whatsoever they had loosed on earth, would be loosed also in heaven. Let us now mark the words of our Lord, that is, he gave them the same power which he himself as a man had received from his father, as he was sent by his father, so in like manner, he sent them. Now, his Father had sent him on earth to perform miracles, to teach men the kingdom of God, and to judge and forgive sins, so also he gave the same privileges to his

apostles. Then, again, in giving these powers to his apostles, Christ breathed on their foreheads and said "Receive ye the Holy Ghost." By doing so Christ meant something very grand and mysterious, for we read in Gen. II.—7, that when God formed man's body of the slime of the earth, which was motionless, inactive, and speechless, He breathed into his face the breath of life; and that inactive frame receiving the spiritual substance of the soul was turned into a living being. Man thus being breathed upon received not only life and action, but also the image and likeness of God—the dominion over the beasts, and the beginning of sanctity. In like manner, when Christ our Lord breathed upon his apostles, he not only imparted to them the spiritual life of exercising the ministry of apostleship, but also the power of forgiving sins, and thereby infusing into the hearts of men the sanctifying grace of God.

3.—From the above we learn, that as Christ selected apostles and disciples and thereby built a church to teach men, to preach the Gospel of salvation, to clean the original sin by baptizing, so also He gave to this teaching body the power of forgiving sins, that man might have committed after baptism, and thereby incurred the displeasure of the Almighty. And hence, as men are bound to hear the words of God expounded by the ministers of God, as well as to receive baptism by them, so, too, they are bound to manifest or confess their sins to the same ministers of the church, in order to obtain pardon of those sins, which they might have committed afterwards. For it is absurd to believe that Christ our Lord, who imposed a compulsory duty on the faithful to hear the word of God explained

by the ministers of the church, as well as to get baptized for the remission of original sin, could not have left any spiritual power in his church, and obliged people to have recourse to it for the forgiveness of sins which they committed after receiving baptism. Now, if after the shipwreck of the main vessels there were no other life-boats, all the crew and passengers would have been drowned; if after impairing the body from some cause, there were no remedies to restore it to its primitive state and vigour, many would have perished, so likewise if after shipwrecking the sanctity of baptism or impairing our soul by adultery, theft, murder, blasphemy, and the like, there was no other means in the church to restore our soul to the state of grace by obtaining pardon, and thus saving us, Christ our Lord would have been deficient in providing his church with means of forgiving sins that we commit after being baptised. What the life-boat is to the crew in a shipwreck, and medicine to patients in sickness, the power of forgiving sins is to sinners.

4.—This necessity on the part of the sinners of declaring their sins to the ministers of God becomes more clear, if we bear in mind the words spoken by our Lord: "Whose sins you shall forgive, they are forgiven: and whose sins you shall retain, they are retained." This authority is bilateral, namely not only the ministers of the church have received the power of forgiving sins, but also the power of retaining and binding them. Hence, they might have pardoned the sins of persons without hearing the sins, and all their particulars, if they were permitted only to forgive sins, but since they are ordered to retain and bind sins, they could never have retained and bound sins

of people unless they hear them and their extent and guilt, whether they be grave or light, pardonable or retainable. For example, a person is leading a bad life, and asks for pardon, saying that he is a great sinner, the minister might forgive it, but will not know what kind of a sin it was. Now, suppose that this person returns to his former habits after being once or twice forgiven: in this case his sin is no more pardonable, since he has no resolution of forsaking that habit entirely. Hence a minister without hearing and judging could not retain the sin of an adulterer, thief, or drunkard, who after committing the same sins more than once, and being pardoned on the promise of amending his life, return back to those sinful habits again—namely, the adulterer does not give up to visit the object of his sin, the thief goes on stealing and does not make restitution of the ill-gotten goods, the drunkard ceases not to frequent those companies and taverns where he gets drunk. Hence, as a judge could not pronounce his judgment of either acquitting an innocent or one guilty of trifling faults, or condemning culprits to stripes, prisons, fines, banishment or death according to the guilt without hearing their respective cases and examining them, so a minister of God, who has received the power of binding or loosing the sins of the sinners, could not properly and justly pronounce his sentence on them unless he heard all the circumstances of the accuser. Besides, the priest or minister of God is not only a judge, but also, at the same time, a spiritual physician to remedy what has been injured by sin. Now to cure a disease, it is necessary to apply the proper medicines which are suited to the nature of the distemper, and to

prescribe proper diet by ordering the diseased to abstain from such and such things, from doing this and that work either physical or mental, in order to obtain cure and health and to persevere in it. And therefore, as sick persons are obliged to expose their maladies to the medical man, and declare all the possible symptoms of them, so, too, are the sinners required to expose or confess to the minister their sin and all its concomitant circumstances, that the minister may be able to judge the nature of the sin and prescribe suitable spiritual remedies.

5.—From the foregoing we see clearly, that to confess sins to the minister of God is obligatory and not optional; which will get further light, if we bear in mind, that whenever our Lord speaks of the means that are necessary for salvation, he expresses it by the particle *unless*, *nisi*, *an mee*. For instance, "Think you that these Galileans were sinners above all the men of Galilee because they suffered such things. No, I say to you : but *unless* you shall do penance you shall all likewise perish" (LUKE XIII —3.) Again, speaking of baptism, he said: "Amen, Amen I say to thee, *unless* a man is born again, he cannot see the kingdom of God." (JOHN III—3.) Likewise, when He spoke of the necessity of partaking of his body and blood in the sacrament of holy Eucharist, he said "Amen, Amen I say to you, *except* you eat the flesh of the Son of Man and drink his blood you shall not have life in you." (JOHN VI—54.) In all these three places he uses the particle *unless*, to express the necessity of doing penance, of getting baptized, and of eating his body—which are absolutely necessary for salvation, and not optional. And we must observe that although the words in question are

translated in the Latin vulgate and in the English version "Whose sins you shall forgive, and whose sins you shall retain" yet in the original Greek they are read thus *an tinon ophite—an tinon kratite*, that is, if you shall forgive sins of any one—if you shall retain the sins of any one—which being reduced to the usual conditional phrase would become—"Unless you (the ministers) forgive the sins of any sinner, his sins shall not be forgiven" —or, "unless a sinner by confessing his sins to the minister of God get them absolved, the sins shall not be forgiven." Now, as the litigants go before the judge in a Court of law, not the judge to the house of the litigants: and again, as a judge cannot try a case and decide either against or in favor of the litigants unless he hear them, so, too, the sinner must go to the tribunal of the minister and state his spiritual grievances without which the minister cannot pronounce his judgment, nor could he either forgive or retain sins.

6.—But one might say, that in order to get pardon of our sins, it is quite enough to confess our sins to God, and there is no necessity of going to a priest or minister. This objection is quite against the tenor God has observed in regard to the salvation of man. For if it were quite sufficient to deal with God directly, in order to get our salvation and remission of our sin, then why had God instituted in the Old Law a Jewish church, priests and prophets, and had ordered people to have recourse to the priests in all that concerned their religion? Then, again, in the New Law Christ would not have taken the trouble of instituting a visible church—of sending Peter and Paul, John and James, and others, to preach, to baptize

and to forgive sins, if it were enough to have recourse to God directly; nor could Christ have said: "If any one does not hear the Church, let him be to thee as an heathen and a publican;" and "if any one does not hear the apostles does not hear Him, and who does not hear Him, does not hear God who has sent him on earth." As, then, he who did not hear Christ did not hear God, who has sent him, so, too, he who does not hear the church, which is instituted by Christ, does not hear him either. It is true, that when Adam and Eve had transgressed God's sacred law, and had incurred his displeasure, he went himself to hear their confession or the sincere acknowledgment of their crime, as at that time there was no body else except God and Adam and Eve. But, on the contrary, when there were prophets instituted by him to transact his business, then he no longer appeared personally to men, but sent his prophets. Thus when David had committed the sins of murder and adultery, God did not go to hear the confession of his sins, but sent his prophet Natham to him. And David confessed his crimes candidly and with the sorrow of his heart, and obtained God's pardon through that prophet. Confession, then, of the sin is an humble acknowledgment of one's guilt; and humility and sorrow always excite the superior to mercy and pardon. Hence the necessity of confession. The necessity of confession of sin, therefore, is proved also by the above two facts—of Adam and Eve and of David. How can Protestants shut their eyes to these palpable scriptural facts?

7.—Again, one might say, that man cannot forgive sins—God only has this privilege. In reply I say, that it is true, that God alone can forgive sin, and not man. But

then if God has commissioned men to forgive sins in his name, there can be no objection for a man to forgive sin in the name of God. This very objection was raised by the Jews against Christ himself, when He had forgiven the sin of the paralytic. The Jews said: "Who can forgive sins but God alone." And Christ answered, "That you may know that the *Son of Man* hath power on earth to forgive sins, (He said to the sick man,) arise, take up your bed and go into your house" which being done, "the multitudes glorified God that gave such power to *men*" (MATH. IX—5; LUKE V—21.) From the above this inference can be drawn, that man can forgive sins in the name of God. As for instance, a judge can sentence a man to death, or the Governor of a Province or Colony can free a man from the sentence of death, not certainly in their own name and authority, but because such powers have been communicated to them by their sovereigns: so a man can bind the sins of another man or forgive him, if God had delegated such powers to him. Indeed, as Christ our Lord gave powers to his apostles, and to their successors to preach the word of God, to baptize in the name of the Holy Trinity, and to administer His body and blood to the faithful ("and you do in my commemoration" speaking of the Holy Eucharist), so also he gave the power to forgive sins, when he breathed on the forehead of his apostles and said: "Receive ye the Holy Ghost, whose sins you shall forgive they shall be forgiven, and whose sins you shall retain, they shall be retained," and accordingly we read in the Acts of the Apostles, that the apostles of Christ were every where preaching the Gospel, baptising, and administering

the sacraments of the Holy Eucharist to the faithful. Of the former there are many instances to be met with in the Acts of the Apostles, as St. Paul says, that they were the ambassadors of Christ; of the latter the same apostle makes mention when he said: "The bread that we break is it not the participation of the body of Christ? the chalice that we drink is it not the communication of the blood of Christ?" In the same way, then, Christ gave his power to his apostles and their successors of forgiving and retaining sins. Now, since Christ our Lord has instituted a visible church, and ordered men to approach the sacraments, in an ordinary manner, men would be found to go against his will, were they to pretend to have direct dealings with Him, and would not submit to his constituted laws and ordinances. Just as, for instance, a man of this country would go against the will of the sovereign of England, were he to refuse to transact his law-suit before the judges and governors that have been constituted by the sovereign of England, for the management of this country. The King or Queen of England might say to such a person "there are courts and judges in the country constituted by me, go therefore before them. That is the ordinary channel of transacting business."

Some might still object to going to confession on the plea that he feels ashamed to open his heart and failings to a priest. And also, that the minister enquires into all the circumstances of sins what one does privately. But this difficulty vanishes, when we remember that the minister of God is as frail as the penitent himself; and hence, he cannot be surprised to hear the failings of others, when he himself is subject to the same frailties. Again, the

minister is obliged to ask all the particulars of sin, as he has to pronounce a just judgment and prescribe proper remedies, which cannot be obtained unless he is informed all about them. Just as a judge does compel a culprit to a detailed scrutiny and cross-examination, in order to know exactly the nature of the case and pronounce just judg ment on him.

8.—Hence St. Cyprian (de Lapsis) says : " Let every one, whilst he is yet in life, and in a state to profit by the advice and assistance of the priest, confess his sins." St. Basil : " Our sins must necessarily be confessed to those to whom has been committed the dispensation of the mysteries of God." St. Chrysostom (L. III. *de sacerd*) : " The Jewish priests could not cure the leprosy of the body, they merely declared it cured, but the Christian priest does not merely declare, but effects the cure of the leprosy of the soul," St. AUGUSTIN (Hom. XLIX): "Let no one say I sin secretly, I do it before God, He knows my heart, and will pardon me. Did Christ then say without reason : what you shall loose upon earth shall be loosed in heaven? Were the keys then given to the church for no purpose ?"

9.—Now I address the Catholics. Many of them do not go to confession, not because they do not believe it to be prescribed by God for the attainment of salvation, but they are like so many dumb devils, and do not like to speak out when they are called upon, firstly, because they have either robbed their neighbours and defrauded their employers and are unwilling or unable to make restitution of the ill-gotton properties ; 2ndly, because they are leading an immoral and bad life against the law of God,

and do not like to give up the object of their sin; 3rdly, because they have other nasty habits, such as of drinking, and of keeping mortal and irreconcilable hatred against some one who might have in any way injured them; 4thly, because they are thoughtless and lazy, and propose to make peace with their Maker at the time of death. Now, with regard to the first, I say, what will avail you to be rich and comfortable in this world by dishonest and unjust means, if you are certain to be condemned hereafter for this? For no robber will possess the kingdom of God. But you will say, that I cannot manage to settle that business. Well, that is the very reason why you should declare the circumstance to your spiritual director, in order to get it settled. There is nothing, indeed, that could not be arranged—and there is nothing impossible. Regarding the next obstacle, I say again, what will it profit a man to have enjoyed unlawful pleasures, since he has to be tortured in the next world? For no adulterer will possess the kingdom of God. Remember how the rich man in hell was sorry to have enjoyed the unlawful, worldly, and bodily pleasure on earth, and how Lazarus was glad in the bosom of Abraham, to have suffered bodily pains and mortification on earth! Hence Christ said, that it is better with one hand and one eye to go to heaven, than with both hands and eyes to fall in hell. And therefore he advised us to cut off the right hand and pluck out the right eye if they prove a scandal in the way of piety. By which Christ meant to say, that we must make an effort and be aloof from all that is unlawful though dear to us. The drunkard likewise ought to hear St. Paul who says "that no drunkard will possess the kingdom of God" as he has

defiled that noble image of God by intoxication, rendering himself thereby like an irrational brute. Again, to keep mortal hatred against any one is, to say the very least of it, in direct opposition to the will of Christ, who has taught us by words and works to pardon our enemies. For instance, he makes us say in the Lord's prayer: "Forgive us our sins as we forgive them who trespass against us." Again, that we must forgive "seventy times seven" namely, always, our offenders. And St. Paul adds, that before the sun sets we must make up with those with whom we were angry. Lastly Christ prayed for his torturers from the very cross to which they had nailed him. To harbour, then, an irreconcilable hatred in the heart is the work of the devil, who is fond of the destruction of others, but a Christian ought to imitate God who pities our failings, with which we have so often offended him. He sends, moreover, his sun every day to the good, and the bad, and rains upon the virtuous and the wicked. Now, those who avoid confession of their sins through sheer laziness should remember what Job says, "Life of man on earth is a continual warfare;" and another holy man says "The kingdom of God suffers violence, and those who are active will bear it;" and a third one says, "No one will be crowned unless he bravely fights out his way." As far as I remember, there is not a single man mentioned to be in heaven, who was lazy and indolent on earth, in what concerned his religion and piety, but all those that are said to be in heaven, have all worked well and fought bravely with the devil, the world, and their flesh.

Finally, those who propose to go to confession and make peace with Christ and God at the death-bed, will find

their mistake, as death comes all of a sudden, like a thief, when men are quite unaware; hence, Christ exhorted us to be on our guard and watch because we don't know when the Son of Man will come to exact of us the account of our mortal life; and that blessed and prudent servants are those whom, when their master comes, will find them watching. Besides, if we find great difficulties to arrange our affairs, to calm our conscience of all the troubles of this sinful world, when we are yet in health and have all our senses and faculties sound, how shall we be able to settle our things when we are sick, weak, dying, and when perhaps there is no time and means left us to reconcile ourselves with God? Then, who can vouch that we will die quietly in bed, through some protracted illness, and not suddenly through an unforeseen accident? Let then every one be ready for death. Let every one remove all obstacles that prevent him from going to confession; let no one be afraid or ashamed to manifest his sins and wounds, and to acknowledge his guilt. Let us hear the counsel of the wise man "He that hideth his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy."—(PROV. XXVIII—13.)

CHAPTER II.

THE DOCTRINE OF THE REAL PRESENCE OF OUR LORD IN THE SACRAMENT OF THE BLESSED EUCHARIST.

"The bread that I will give is my flesh for the life of the world."—(John VI.—52.)

It is related in the sixth chapter of St. John's Gospel, that Christ our Lord multiplied bread and fed the multitude that had gone to hear his instructions. And that after this miracle, he retired into the mountain alone, thence in the evening, he went over the sea to Caphernaum where he was met again by the multitude, who asked him to perform some new miracle, and multiply bread again and feed them, saying: "Our fathers did eat manna in the desert as it is written: He gave them bread from heaven." (John VI—31.) Now on this occasion our Lord exhorted the multitude not to search after temporal and perishable bread, but after that which is spiritual and permanent: "Labour not for the meat which perisheth but for that which endureth unto life everlasting, which the Son of Man will give. For him hath God the Father sent; (and pointed out to be the real bread of souls.) Moses gave you not bread from heaven but my Father giveth you the true bread from heaven" (v. 27 to 32.) We must remark here, that Christ in the 6th Chapter of St. John, up to verse 47, speaks of his giving himself as a spiritual bread, as far as he is the teacher of true doctrine and wisdom;

but from verse 48 to 52 he speaks of the real eating of his body, saying: "I am the bread of life...Your Fathers did eat manna in the desert and are dead. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh for the life of the world." Now, that this bread which Christ has promised to give was his body, is clear from the fact of his having given at his last supper his body under the shape of bread and his blood under the shape of wine, as we read (MATH. XXVI —26.) "And whilst they were at supper Jesus took bread and broke and gave to his disciples and said: Take ye, and eat: This is my body. And taking the chalice, he gave thanks and gave to them saying: Drink ye all of this: For this is my blood of the New Testament, which shall be shed for many unto remission of sins;" and Luke adds (XXII—17) "Do this for a commemoration of me;" St. Paul (1 COR XI—23) says, "The Lord Jesus the same night in which he was betrayed, took bread and giving thanks broke and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my blood: this do ye, as often as you shall drink, for the commemoration of me." Now, from the above testimonies we learn, that Christ our Lord gave his real body for our nourishment, and his real blood for our spiritual drink, as his real body was delivered and crucified, and his real blood was shed by being nailed and speared. Therefore Christ our Lord at the last supper gave his disciples his real body and

blood. And that "do the same in my commemoration," means not only a mere commemoration, but to do like he had done, is clear from this, that in Greek the word *peete* which means to offer sacrifice, as well as in Latin *facere* or *sacrafacre* means to offer sacrifice, or to kill the animals and shed their blood. Hence it is that the apostles offered the real body and blood of our Lord as a sacrifice, and distributed it to others as the communion, namely, those who took the body and blood of Christ were really united with him. Therefore St. Paul says: "The chalice of benediction which we bless, is it not the communion of the blood of Christ: and the bread which we break, is it not the partaking of the body of our Lord." (1 Cor. X—16); and hence he emphatically adds: "Who eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." That is to say, that those who eat unworthily have no regard, that it is the real body of Christ. From the foregoing we clearly perceive, that Christ gave his real body and blood to his disciples; and that the apostles were also giving the same real body and blood to the faithful. Moreover, Christ our Lord said that the blood which he gave was the blood of the New Testament. Now, we know, that the real blood of goats and heifers was shed when God established the Old Testament. Again, that the words of the will or testament ought to be literal and not figurative, in order that men may clearly understand what the testator meant. If a testator worded his will in figurative language and metaphor, he would be considered mad, as he would lead men to confusion. Christ also before his death made his last testament, and de-

clared what he was going to leave to his church ; and hence, he could not have spoken in a figurative sense.

2. Again, our Lord, to prove the intimate union of his real body and blood with those who would partake of it, expressed himself thus : "He that eateth my flesh and drinketh my blood, abideth in me, and I in him" (JOHN VI—57) that is, as the food which one takes is united really and substantially with the body of the eater, so his body and blood really and substantially are united with the partaker ; and as a branch of a tree is united with the root, so likewise those that eat his flesh, and drink his blood are united with him really and substantially. Then, again, he says : "As the living Father hath sent me and I live by the Father, so he that eateth me, the same shall live by me" (v. 58.) Namely, as I am born of God the Father, and I am in real union with him, and his substance is my substance, and his life is my life, so, too, whoever eats me, he will also be really united with me, and he will live by me. For instance, during the time the child is in its mother's womb, its life is that of its mother ; in the same way, whoever eats my flesh, he is really and substantially united with me, and I with him.

Moreover, our Lord confirms his asseveration by another fact, namely, that His body to the communicant is a pledge of the resurrection of the body, just as balsam is to the body, which it preserves from corruption, when applied to it. "He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up in the last day" (v. 55.) That is, as it is not becoming that my body after death should taste the corruption of

death and be dissolved into nothing; so it is not becoming to him to be annihilated who will eat my body and will be united thereby with me.

Lastly, to prove that we had to take his real and actual flesh and blood, not in figure, but in reality, he said: "For my flesh is meat indeed and my blood is drink indeed" (v. 56), which in original Greek and Latin (as many manuscripts and the Fathers have it) is thus rendered: "My true flesh is meat, and my true blood is drink." Could, then, our Lord express his real presence in the Holy Sacrament more clearly? could he tell it more emphatically than in the way he expressed it? What can be clearer than to say: "unless you eat my flesh and drink my blood you will not have life in you?" What can be more emphatical than to say: "my actual and real flesh is food and my actual blood is drink?" Now, that this phrase "my flesh is food indeed" means not any figure, but the reality, can be further confirmed by that passage of St. Luke (XXIV—34) where it is said that Christ had risen truly. "The Lord is risen *indeed*, and hath appeared to Simeon." And to prove the reality of his resurrection, Christ appeared to his disciples while they were speaking these things and said "Peace be to you, it is I, fear not." But when the apostles imagined that they saw a spirit, He showed his hands and feet and said: "See my hands and feet, that it is myself; handle them and see, for a spirit hath not flesh and bones as you see I have." Now, when he said "my flesh is meat *indeed*," He clearly meant his body and blood, and not the figure of his body. All which gets greater strength by the phrase of *eating* flesh and *drinking* blood, which is only applied to

the real meat and drink. Now, our Lord made a great distinction between his doctrine and the real eating of his flesh. In the first part of the 6th Chapter of St. John, he called himself bread celestial, bread sent by God, as he was teaching true doctrine and wisdom, but he did not join to it the word, who will *eat* and *drink*, but with the word to *come* and *believe* : " I am the bread of life, he *that cometh to me* (not he *that eateth me*) shall not hunger, and he *that believeth in me* (not he that *drinketh of me*) shall never thirst" (v. 35) But when he made transition from his *being* bread as being the teacher of wisdom and truth, to that of his giving his real body and blood as the nourishment of our souls (which transition is observable from v. 48,) he never makes use of the words *to come* and *believe*, but always of to *eat* and *drink*, seven times. Now, to *eat the flesh of a person* in the oriental languages and in the Bible, has two meanings only,—one metaphorical and the other literal. Metaphorically it means to attempt to do some serious injury, principally by calumny or false accusation. For instance, amongst other passages we read " Why do you persecute me, and are not *satisfied with* (eating) *my flesh*" (JOB XIX—22.) " In the literal sense, it means to eat any thing really and substantially, as we eat bread, fruits, and so on. Hence, if Christ had taken that word (unless you eat the flesh of man, you will not have life in you) in a figurative sense, it would have meant " Unless you do me injury, abuse, and calumniate, you will not get life." Since it would be absurd to understand these words in their metaphorical sense, the consequence is that Christ uttered that phrase in the literal sense of eating really his body. Indeed, the diction of our Lord was so clear that

the very Jews and his own disciples took it in the same light as we do, that actually Christ was commanding them to eat his true body and drink his real blood. And for this very reason they were offended and scandalized at him, saying: "This is a hard (or revolting) saying who can hear it" (v. 61) Now, had our Lord said it in a figurative sense, they would not have been offended with him. As they were offended and scandalized at Christ when he had said in a literal sense, that he was the son of God; so, too, they were angry with him when he said and meant his real body to be eaten and real blood to be drunk. I grant, that the Jews did not believe that Christ was the true God, but they took him for a mere man; hence all their doubts and anger, and as they rebuked him, saying, "You blaspheme, for thou being a man makest thyself God," so here also they said "How can this *man* give us his flesh to eat;" and "this is a hard saying, who can hear him." But as Christ meant that he was God, and the son of God, and hence he was not blaspheming; and although the Jews endeavoured to stone him, he not only did not recede from what he had said, but insisted on it and said: "I and the Father are one;" so likewise here, although the Jews and his own disciples reproached him for his saying, that they had to eat his real body, he not only did not recede or modify his words (which he must necessarily have done had he spoken in a figurative sense) but insisted upon them, and with greater force said: "Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood you shall not have life in you" (v. 54) Now, we have to remark here, that he lays great stress on the emphatical words, "Amen, Amen, I say unto you" which was

as much as to say : " Yes, it is necessary that you should eat my real flesh." For when the Jews accused him of seeing Abraham, being not older than thirty years, not only did he not recede from his word, but said, " Amen, Amen, I say unto you, before Abraham was made I am." Again, when Nicodemus said " how can a man be born when he is old ?" Christ answered, " Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (JOHN III —5.) As, then, he really existed prior to Abraham ; and as a man could not be admitted into the kingdom of God, unless he was re-born, so likewise here Christ insisted and said, that unless a man ate his real body, he could not get life in himself. Now, all these vivid comparisons, and emphatical expressions and asseverations, go to shew that Christ meant to give his real body and blood to men. Indeed, who is so insensible as would think that our merciful Lord, who had come to enlighten men, could have ever permitted himself to mislead his hearers, had he meant a thing which they understood in an opposite way ? It would be, to say the least of it, a blasphemy only to think of. For it was the custom of our good Lord and of his evangelists to explain ambiguous words, and correct the hearers, if they ever had misunderstood any thing. For example, the word *temple* is taken in the figurative sense of the human soul, or the person of man, according to St. Paul " You are the temple of God and the spirit of God dwelleth in you" (1 COR. III—16.) And again it is taken to express a material building of worship. Christ our Lord said : " Break this temple, and I shall raise it up in three days." The Jews understood his words

in a literal sense, as if he had meant the temple of Jerusalem, although he spoke of his own person. Hence, the evangelist corrects it, saying that Christ did not mean the material building "but he spoke of the temple of his body" (JOHN II—21.) Again, Christ said, "Lazarus our friend sleepeth, and I shall go to awake him out of the sleep" (JOHN—XI—II.) His disciples took it in a literal sense and said: "If he sleepeth he shall do well." Then Christ corrected them and explained, that Lazarus was dead. Then, again, Christ said "beware of the leaven of the Pharisees," (MATH. XV—I6) and his disciples took his words in a literal sense, as if he had meant bread. But Christ explained that he spoke of the hypocrisy of the Pharisees, and not of the material bread. And many such examples could be adduced, where he explained doubtful words.

Hence, had Christ spoken in a figurative sense, "unless you eat my flesh," he would certainly not have allowed his disciples to leave him and to walk no more with him. Can we suppose that our Lord would have permitted things to come to such an extremity as to allow men to desert him, when a short explanation would have enlightened their minds? But we see that Christ not only gave no explanation of his words, but insisted upon them again and again "my true flesh is food—"unless you eat the flesh of the Son of Man you will not have life in you." And although his disciples receded, he could not help holding the truth at the sacrifice of their deserting him.

3. On the contrary, Christ proved the possibility of his giving his real body and blood in the holy eucharist, firstly, by the fact of his ascension, that was to take place supernaturally; secondly, by the real operation of the

spirit, or soul, into the body, not in a visible, but in an invisible manner. And therefore he said to them: "Doth this scandalize you? If, then, you shall see the Son of Man ascend up where he was before?" You are doubting, how I can give my real flesh to eat, what, then, will you say when you shall see that very body ascend up into heaven by a supernatural and divine power (for no man can ascend toward the higher regions naturally), why can this body not be given also really and substantially in food for the soul by the same supernatural power? Again, if the supernatural and divine power of God brought this entire world into existence out of nothing by his sole *fiat*; if I could raise Lazarus to life by a simple command; if I could change the substance of water into the substance of wine, by merely wishing it; what obstacle is there in giving this my real flesh to you to be eaten? On other occasions also our Saviour appealed to his ascension into heaven in proof of his divine and supernatural power. For instance, when (JOHN I—50) Nathaniel confessed him to be God, and the son of God, on account of his revealing some knowledge which he could not have acquired by human means, he replied: "Amen, Amen, I say unto you, you shall see the heavens opened and the angels of God ascending and descending upon the Son of Man." Again, when the high priest (MATH. XXV—63) adjured him to say if he were the Christ, he said: "Hereafter ye shall see the Son of Man sitting on the right hand of the power of God, and coming on the clouds of heaven." Now that our Lord had answered to the objection of the Jews and his disciples "this saying is hard and who can hear it" by appealing to his divine and

supernatural power, (for what is impossible and difficult to man is possible and easy to God) he next proceeds to the other objection. "How can this man give us his flesh to eat" and says: "It is the spirit that quickeneth, the flesh profitteth nothing. The words that I have spoken to you are spirit and life." You are imagining so as if I were to cut my flesh in pieces, as meat is cut in the market and sold, and given to men. Not so, but in a most noble and spiritual way. You will eat, indeed, my real body and drink my real blood, but not in a coarse, cruel, and carnal manner, but in a dignified, modest, and spiritual manner, which will not frighten you from approaching such a banquet. You are aware that your body by itself is inactive and useless, unless it is moved by your invisible soul, which imparts life and action to your body; so, likewise, my real body will be imparted invisibly to you, and that invisible body will impart to you eternal life. This explanation of the above sentence of our Lord is not a conjecture of mine, but has a firm ground on the Gospel itself. Indeed, the Scriptures sometimes by *spirit* mean any thing real but invisible, such as the breeze, for instance. And this is illustrated in Chap. III. v. 8 of St. John, where our Lord speaks of the carnal and spiritual birth—"That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." To wit, as man in his birth inherits the bodily strength and colour of his parent in his own outward appearance, so likewise man's soul in his spiritual birth, receives the sanctifying grace of Christ and becomes the child of God. Hence St. Paul says that whoever is baptized in Christ, has put on Christ. And therefore Christ our Lord, urging the

necessity of spiritual regeneration in baptism, said to Nicodemus: "Amen, Amen, I say to you, unless a man be born again, he cannot see the kingdom of God." To this Nicodemus objected saying: "How can an old man re-enter the womb of his mother and be re-born." To solve this difficulty our Lord said: "The spirit breatheth wherever he will, and thou hearest his voice but thou knowest not whence he cometh and whither he goeth; so is every one that is born of the spirit," that is, as the air or the breeze is a real substance, but invisible, which touches you, and you do not see it with your eyes—its substance and movements—in the same way, you shall be really re-born of the water and Holy Ghost, although you will not see how the grace of God is communicated by applying water to you, in the name of the Holy Trinity. Now, applying this fact to our subject we clearly understand, that when our Lord said: "The words that I have spoken to you are spirit and life," He undoubtedly meant that you must eat my real flesh though not in a bloody, visible, carnal way, but in a dignified, invisible and spiritual manner, under the appearance of bread and wine.

4. Thus, then, Christ himself solved the difficulties proposed to him when he had promised to give his real body and blood. But there are also many unbelievers, and modern Capharnites, who assert that when Christ said: "This is my body; this is my blood," he meant to say, this bread *represents* my body, and this wine *represents* my blood, just as when we see a statue of Cæsar, or Napoleon we say: This is Cæsar; that is Napoleon. To these I reply that bread bears no likeness to the body; for bread is an unshaped substance, whilst the body has its different mem-

bers. The bread might be a representation of strength or nourishment, as by eating it man is fed and strengthened; and hence our Lord gave his body under the shape of bread to show that as bread and wine nourish the body of man, so the body and blood of Christ imparts spiritual strength to the soul. But, at the same time, the bread and the wine cannot be the substitutes or representations of the body and of the blood of any person, just as a block of wood or marble cannot represent the feature of any particular individual. Now, if you would bring a block of unshaped stone or wood, and say, the former represents Cæsar, the latter, Napoleon, you would stultify yourself, as there is no similarity between these blocks of stone and wood, with the figure of Cæsar and Napoleon; so also to say that Christ by giving bread represented his body is ridiculous. And why? because there is no likeness between the figure of bread and that of the person of Christ. It is another thing, when we see in a statue or picture the engraven figure and painted likeness of Cæsar and Napoleon, then of course we say, this, statue is Cæsar's, this picture is Napoleon's, as these statue and picture represent the likeness of Cæsar and Napoleon. But not certainly bread can represent Christ's body.

These infidels still try to infringe the doctrine of the real presence of Christ in the Holy Eucharist, by saying, that in Hebrew there is no word to express *represent*; and hence Christ, when he said "this is my body," meant to say, "this *represents* my body." This objection is faulty on many grounds. For to say, that the Jews, who delighted in a figurative manner of speech—in parables and allegories—had no word for *to represent* is ridiculous, as the

learned Cardinal Wiseman shews, by different instances, that they had many words. Again, even granting that the Hebrew has not, certainly the Evangelists who wrote in Greek and Latin would have said, this represents my body, as there are many words in Greek and Latin for to *represent*, *denote*, and the like. Then, again, Christ spoke in Syro-Chaldaic; and Cardinal Wiseman brings many instances from the writers of Syro-Chaldaic language, to shew that there are words for to *represent*. Moreover, if there was no word to *represent* in the language in which Christ our Lord spoke, then it would follow that the sentence: "The word was God" would mean "the word represented God," which certainly our adversary would not admit. In like manner, then, when Christ said: "This is my body," he meant his real body, and not the representation of his body.

Lastly, the modern Capharnites object to other passages, such as 1 GEN. XI—26 "The seven good vine *are* seven years;" DAN. VII—24 "The ten horns *are* ten kingdoms;" MATH. XIII—38 The field *is* the world, the good seed the children of the kingdom—the tares *are* the children of the wicked one. The enemy *is* the devil, the harvest *is* the end of the world, the reapers *are* the angels;" 1 COR. X—4 "and the rock *was* Christ;" GAL. IV—24 "For these *are* the two covenants"; APOC I—20 "The seven stars *are* the angels of the seven Churches;" JOHN X—7 "I *am* the door"; Ibid XV.—1 "I *am* the true vine;" GEN. XVII—10 "This is my covenant between thee and me;" EXOD. XII—11 "This *is* the Lord's Passover."

"In order to answer the above, we must remember, that there is a true parallelism when not only the *words* in both passages are same, but when the same *thing* or ob-

ject is intended. Hence, between "This is my body" and the above passages of the scriptures there is no parallel. Indeed, the seven good vine are seven years, the ten horns are the ten kingdoms, the field is the world, were like so many riddles or parables to receive explanation and interpretation. So are likewise the words of St. Paul "for these are the two covenants" who explains them "which things are an *allegory*." Again, St. Paul after the explanation "the *rock* was Christ" carefully adds (v. 6) "now these things were done *in figure of us*," and in the very sentence he tells us, that it was a *spiritual* rock whereof he spoke. The instance, too, from the apocalypse is equally explicit. "Write down the things which thou hast seen—the mystery (allegory or *symbol*) of the seven stars, and seven golden candlesticks. The seven stars are the angels of the seven Churches." Now again, when Christ said, "I am the door, I am the vine," he by historical context and by the circumstances of the subjects, makes us understand that he was making comparisons and proving by parables. So that when he had said, "I am the door" he explains himself, that as sheep enter through the door but the thief enters by jumping, or making a breach in, a wall, so I am the proper person and road through which the faithful have to enter into the kingdom of God, and not other false teachers who are all like thieves and lead men through wrong and false doctrines. Besides, the evangelist himself explains his word and says "This *proverb* Jesus spoke to them" (JOHN X—16.) Likewise when Christ had said "I am the vine" He explained it saying "As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in me."

In the same way the words "This is my covenant between thee and me" are explained by the scripture itself (v. 11) "and ye shall circumcise the flesh of your foreskin, and it shall be *a sign* or token of the covenant between me and you." Lastly: "This is the Lord's Passover" will not trouble us, as we find therein an explanation of it: "and thus you shall eat (paschal lamb): you shall gird your reins, and you shall have shoes on your feet holding staves in your hands, and you shall eat in haste, for it is the Pasch, that is, the Passover (or passage) of the Lord." Now, all the foregoing passages brought as so many difficulties have nothing to do with "This is my body" for Christ does not say, bread is my body, wine is my blood; but after blessing the bread and wine, and changing them into his *real* body and blood, gave to his disciples and said: "This is my body, this is my blood."

It is argued further by the adversaries of the real presence of Christ in the Holy Eucharist, that there can be no change in the Eucharist, because our Saviour called the contents of the cup "the fruit of vine;" LUKE XXII—18 and St. Paul speaks of the other element as bread, "whosoever shall eat *this bread* unworthily."

In answer to the first I say, that these words were spoken before the consecration, or the institution of the Eucharist. This appears from the very narrative: "With desire, says our Lord, I have desired to eat the Pasch with you before I suffer. For I say to you that from this time, I will not eat it, till it be fulfilled in the kingdom of God. And having taken the cup he gave thanks and said, take and divide it amongst you, for I say to you,

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that I will not drink *of the fruit of the vine* till the kingdom of God comes." Then comes the institution of the Eucharist first as regards the bread, followed by the words. "In like manner the cup also after he had suffered," &c. Here it is clearly stated, that those words were spoken of the paschal banquet before the institution. To the second I answer, that Christ is said to be a man, and inferior to his Father, from the outward form in which he subsisted, so as this is called bread from the appearances under which the body of the Lord is veiled. Again, in the ninth chapter of St. John, a blind man is brought to be cured by our Lord. This poor blind man was questioned again and again by the Pharisees, how Christ did cure him, and in verse 17th it is said: "They say again to the *blind man*" though it is clear that the question was put to the man, who had been blind, but that at that time was not. Then, again, in Exodus (VII—11 to 12) after Aaron's rod on the one side, and those of the Egyptians on the other, are said to have been changed into serpents, it is added "But Aaron's *rod* devoured their *rods*. In the same way, then, St. Paul called the real body of Christ *this bread*, he meant the *real body* of Christ, namely the bread was changed into body, though still it kept its outward appearance.

The adversaries of the real presence further object to the passage (1 Cor. XI—25): "Do this for the commemoration, (or *in rememberance*) of me." Now, according to them, no one can remember things *present* but things *absent*, hence, Christ is not present in the sacrament.

In reply, I oppose the words of the Ecclesiastes (XII—1): "Remember thy creator in the days of thy youth."

Now, will any one be fool enough to say, that in the days of our youth our creator is absent from us?

Besides, Christ is not *visibly* present as he was, when addressing the apostles; hence, inasmuch as he is now *invisible*, He may be said to be absent. In fine, the sacrament is a memorial of his death; and the real death of Jesus is not a thing *present* in the Holy Eucharist, but is only represented in it, (COR. XI—26): "As often as you eat this bread &c.," you shall *shew the death of the Lord* till he come." Nor, can there be any objection that a thing can be a memorial of itself; for the manna preserved in the Ark was so; Aaron's rod was preserved as a memorial of itself with which Moses wrought so many miracles; the victims eaten by the Israelites were memorials of the same victims offered on the altar.

Again, how even after the transubstantiation or the change of the substance of bread and wine into the body and blood of Christ, there remain still the colour, the shape, the taste of the bread and wine, can be explained in the same way as angels appeared to God's servants in the Old Law, under the outward appearance of men, and spoke and walked, and ate, as if they really were men; and in the New Despensation the Holy Ghost appeared under the *bodily shape of a dove*, and under the form of *parted tongues of fire*.

Then, again, as when God said: "Let there be light, and light came out;" and as when Christ said: "thy son *liveth*," and at the same hour the fever left the child, so also when Christ said "This is my body, this is my blood" immediately the bread and wine were changed into the body and blood of Christ. And as Christ's body, after

his resurrection, passed through the stone with which his sepulchre was closed, and also the door of the chamber where the apostles were assembled; and as whilst in heaven, after his ascension, Christ appeared to St. Paul, so in like manner by the power of God the same body can be in many places at one and the same time. Moreover, as Christ divided two fishes among five thousand men, and the apostles filled twelve baskets of the fragments of the five barley loaves, so, too, He can give his body and blood to many at one and the same time.

Since the doctrine of the real presence of our Lord in the Holy Eucharist is incontestable, even the Church of England admitted it, and all other great Protestant writers are on the Catholic side. Indeed, in the Book of Common Prayer, we find the following questions: "What is inward part or thing signified?" (of the Lord's Supper.) The answer is: "The body and blood of Christ, which are *verily* and *indeed taken*, and received by the faithful in the Lord's supper."

"But pious antiquity, says Leibnitz, *(Systema Theol.)* plainly enough declared, that the bread was changed into the body of Christ, the wine into his blood...and this change the Latins have rightly called transubstantiation... here the scripture is to be explained by that tradition, which the Church, as its keeper, has transmitted to us."

"I find in all the Liturgies, says Grotius *(Voto pro pace)*—Greek, Latin, Arabic, Syriac, and other, prayers are addressed to God, that, by his Holy Spirit, he would consecrate the gifts offered up, and make them the body of his son. I was therefore right in asserting, that a practice so ancient and universal must be considered as having

come down from the first ages, *and ought not to have been altered.*"

Lastly, Dr. Parker, Protestant Bishop of Oxford (*Reasons for abrogating the Test. p.* 1,31,688) says: "It is evident to all men that are but ordinarily conversant in ecclesiastical learning, that the ancient Fathers, from age to age, asserted the real and substantial presence in very high and expressive terms." Indeed, almost all the *learned bishops* of the English Protestant Church are of the same opinion on this matter. And no one can doubt, that a vast section of that Church at present are as much Catholic, as the Catholic themselves, on the subject of the real presence.

5. Now I ask those who believe in the real presence of our Lord in the Sacrament of the Holy Eucharist, to consider, if there was any thing in the works of the Almighty more sublime, exalted and august in itself, and more consoling and beneficial to mankind, than the institution of the sacrament of the Holy Eucharist? For as the son of God by assuming our flesh and sacrificing it on the Cross did redeem us from the slavery of Satan, so He was pleased to give the same sacred flesh for the nutrition of our soul. Hence, He said: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." It was an act of great charity, indeed, on the part of God, when out of nothing He created this beautiful world,—the heavens adorned with the sun, moon, thousands of planets; the earth covered with such an infinite variety of plants, flowers, and fruits, with animals of all kinds and species. Still more, when He planted the terrestrial paradise for man's delight and happiness, and framed the body and soul of man after his own image and likeness, so sur-

passingly noble, beautiful and grand, that the royal prophet could not help exclaiming in admiration of this kindness of God: "What is man that thou art mindful of him? or the son of man that thou visitest him?" (PSAL. VIII—5.) Again, we see the love of God manifested, when the Godhead came down from heaven on earth and assumed the human body, and becoming incarnate in the womb of a virgin became our brother, and made us call the eternal God our father, and bestowed on us the claim of heaven. Certainly these are great acts of love shewn by God towards man. But that the Creator of all things would condescend to be united to us really and substantially by means of the holy communion,—this indeed shews a love surpassing our understanding, and excites the more our feelings, and gives the greatest hope of our salvation. Yes, the nature of love and charity is like fire, which never fails to display its inmost affection. And as Jesus Christ was charity itself, He was not quite satisfied to have performed all other exterior acts of charity and benevolence to men, whom he loved, but also he earnestly longed to unite himself inwardly to men, as He had foretold it long ago, "that my delight is to be with the sons of men." Now, the love is nothing else, than to do good and make those whom we love happy. The true lover does not only like to be near to, and converse with, the object he loves; the lover not only parts with his substance with the loved, but he is never satisfied until he is united to it, in order to enjoy always the company of the loved one. That is why many times we witness that persons of this world, and even the kings and queens, propose marriages between themselves, that by the bond of marriage they

may never be separated from one another. Hence, Jesus Christ, the son of God and the true lover and spouse of our souls, did not only unite himself to our nature by means of his incarnation, but to make that union still stronger and more intimate, He was pleased to come into the inmost recesses of our souls, and, as it were, to be ingrafted into our hearts, that thus we may bear the flowers and fruits of eternal life. "He that eats my flesh has eternal life." Hence, the great Chrysostom says: "That we may become one body with Christ, not only by faith and charity, but truly and substantially, He united himself to us by means of his body which is taken in the communion. And this indeed is the act of a true lover. For many mothers give their children to others to nurse, but says Christ, I do feed you all with my own flesh, and thus I give you a certain pledge of future glory. For if I give myself to you here, much more will I do it hereafter. I became your brother by assuming your flesh, and blood; I give the same flesh and blood to you. How many say now, we would like to see the person of Christ, his feature, his vestment, his shoes. Lo, you see him, you touch him, you eat him. And you would like to see his garments, while He allows you not to see him, but also to eat him, to touch him, and to come into you. It was not enough for him to have become man, to have been beaten, crucified, but, moreover, he mixes himself with us, not only by faith, but by the very fact of his giving to us his real body. What pastor or shepherd ever fed his flocks with his own blood? Christ did not suffer us to be fed by others, but he feeds us with his own blood, and thus he unites himself to us." *(Hom. LX. ad Pop. Antioch.)*

6. However this doctrine is so clear and full of love, and however our Lord said that "unless you eat my flesh, you will not have life in you," there are still amongst us thousands of Christians so cold and indifferent towards this mystery of love, as never think to approach this heavenly banquet. They work only for their corporal food in order to get their corporal livelihood.—They go from place to place, travel by sea and land, expose themselves to the sun and rain, in search of temporal goods, though not unfrequently they are disappointed in their endeavours, but they lose sight of that food which remains for all eternity, and which not human hand, but God the Father Himself has prepared and sent down for our well-being, happiness, and protection. For if the exterminating angel dared not to do any injury to those whose doors were smeared with the blood of the lamb, which represented only the death of Christ, how much more will the devil be afraid to assault those who have been the partakers of the real body and blood of the immaculate Lamb, Jesus Christ. But we must remember, that to partake of the body and blood of Christ is as necessary for us, in order to attain our salvation, as baptism and the sacrament of penance are, for the remission of sin, both original and actual. Hence, as Christ imposed upon us the necessity of baptism, "unless any one is re-born by water and Holy Ghost will not see the kingdom of God," and as he obliges us to confees our sins by saying "unless the priest forgive your sins, they shall not be forgiven." So likewise here he commands "unless you eat the flesh of the Son of Man, you shall not have life in you." Now, there is no alternative, either we must eat his body and be saved, or keep away

from it, and be condemned. If you do not believe me believe the Redeemer himself who is the eternal truth, and who proved the necessity of partaking of his flesh and blood by adducing a parable (LUKE XIV—16 ; MATH. XXII—2) in which it is related, that a king performed the wedding of his son, and invited many guests to partake of the nuptial banquet. But that they refused to go to the wedding party—some on the plea of going to see their farms, while others on the score of trying their bullocks, and others, again, that they were married, and could not leave their wives. On hearing all these excuses, the king got angry and said that he will give this sumptuous supper to others, but that none of those who were invited should taste thereof. Now, God has also performed the marriage of his son with the Christian soul, and He invites us all to partake of the banquet of the delicious and divine flesh of the immaculate Lamb. Should therefore any one refuse this invitation, he shall also be secluded from sharing of the heavenly glory. Many Christians, too, keep away from communion on different worldly pleas, and that they are unworthy. Let them try to remove the obstacles that prevent them from going to this divine sacrament. That is the very reason why our Lord has not left it to our choice, either of approaching or refusing this salutary food as it pleases us, but He has solemnly and with great asseveration, declared that "unless we eat his flesh we shall have no life in us." As, then, this Holy Eucharist is the life-bearing tree, let all be united to it by partaking of it. And take good care, that the devil, the flesh, and the world, may not prevent any one from possessing it. Do we not see, that when a person is feeling cold, he tries to cover himself, or warm himself

by fire, and does not remain indifferent. Again a sick person who is burning with fever and pain does not remain indifferent, but calls for a medical man and takes medicines. Then, again, a hungry man does not say, as I am hungry and there is no food at home, I shall remain at home, or rather does he not go from place to place, until he gets something to feed himself? Then how can a true Christian remain indifferent with regard to this spiritual food, since the want of it not only renders his soul cold, sick, naked, and hungry, but excludes him from the kingdom of God. Let, then, every one try to remove all the sinful obstacles and render himself worthy of partaking the body and blood of Christ. As Christ gave His body and blood to His disciples before His death, so the Holy Church fixes the day of taking the Holy Eucharist on Maundy Thursday, as an Easter communion. But whoever has not been able to take it on that day, is obliged to approach it during the year at least once. And as God had commanded us to sanctify the sabbath in the remembrance of the creation of the world and man, so the Holy Church has ordered us to take the Holy communion at least once a year in commemoration of the redemption of man, having been accomplished by the passion and death of our Lord Jesus Christ, who immolated himself, both for the atonement of sin, and for the spiritual food of the faithful believers.

7. Before I finish this chapter, it is worth while to observe, that Christ our Lord gave his body and blood under the shape of bread and wine, both as a food for our soul and as a sacrifice for the expiation of sin. With regard to the first; that is, communion or partaking of the body of

Christ as food, it is quite enough to receive under one kind, either body under the shape of bread, or his blood under the shape of wine. And the reason is, that our Lord himself promised the same reward to the reception of one, as to the reception of both kinds. For instance, "This is the *bread* which cometh down from heaven, that if any man *eat* of it, *he may not die*" (JOHN VI—50); and again, "If any man *eat* of this *bread he shall live for ever*" (v. 52); likewise—"As I live by the Father, so he that *eateth* me, the same shall live by me" (v. 58); "Not as your father did eat manna, and are dead; he that *eateth* this bread shall live for ever" (v. 59.) The above gets greater strength from St. Paul, "Therefore, whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord" (1 COR. XI—27.) The reason is, that under either kind Christ is received, as he is living and immortal, whole and entire—and as a living body is not without blood, or living blood without a body, so Christ is received as he is, under either the form of bread or the form of wine. Hence, as St. Basil, St. Cyprian, and Nicephorus assert, that the ancient Church used to administer the sacrament of communion to the sick and to the young under the form of bread only; while to the infants only under the form of wine; and the Greek Church, during Lent, was in the habit of consecrating on Sunday, what should be necessary for the whole week, and under the form of bread only. And now-a-days, even Priests, Bishops, and the Pope, receive under one kind only, when they receive out of Mass.

With regard to the shedding of the blood, we must

consider it to be necessary only in a sacrifice, as then it is required for the atonement of sin, according to St. Paul: "And without shedding of blood there is no remission" (HEB. IX—22.) Hence, Christ our Lord shed his blood on the cross, when he immolated himself on our behalf. But because Christ was a priest, according to the order of Melchisedech; and as Melchisedech offered both bread and wine, Christ has been pleased to institute the sacrifice of his body and blood under the form of bread and wine, and ordered his apostles to do the same. "Do this in remembrance of me," *viz.*, offer the sacrifice of my body and blood under the both forms of the body and blood. Now, this injunction of offering both wine and bread regarded the apostles only, as they were the priests of the new dispensation, and not the Laity. And since the Holy Eucharist taken under one form only is quite enough, in order to obtain our salvation, the Holy Church gives communion under one form only to every one of the laity as well as to the Priests, Bishops, and Popes, out of Mass; and has ordered only priests and bishops to take communion under both the forms of bread and wine, when they celebrate the holy sacrifice of the Mass, as then they mystically represent the death of Christ and the shedding of his blood on Mount Calvary.

CHAPTER III.

THE HOLY SACRIFICE OF THE MASS.

"Christ being a high Priest of the good things to come..by his wn blood, entered 'once into the Holies, having obtained eternal redemption."' Heb. IX—II.

HERE some one may ask, that if Christ by sacrificing himself once, obtained eternal redemption, then why does the Catholic Church pretend to offer sacrifice every day? In order to answer this query, we must bear in mind, that our Lord did once immolate himself on the cross by shedding his real blood in a bloody state; and that he offered the sacrifice of his body and blood in a mystical manner before his death. Before his passion and death, he took bread and blessed and gave to his apostles and said: Take this and eat, this is my body. And in like manner he gave the chalice and said: This is my blood of the New Testament, which shall be shed for you for the remission of sin. Then after each of the elements, he added "do you this in commemoration of me." I have proved in the preceding chapter, that Christ our Lord really and substantially gave his body under the shape of bread, and his blood under the shape of wine, and thereby he offered the sacrifice of his body and blood in an unbloody state. Now, since He ordered his apostles to do the same in commemoration of him, it is clear that He wished his apostles to offer the real sacrifice

of Christ's body and blood in an unbloody state. For St. Paul says : " As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come." From this, it is clear, that Christ our Lord did wish, that his apostles and their successors should offer up the sacrifice of His body and blood till the end of the world. Now, that the apostles did really offer the sacrifice of the body and blood of our Lord afterwards, is clear from the words of St. Paul (1 COR. X —16.) " The chalice of benediction which we bless, is it not the communication of the blood of Christ ?" Now, the apostles were doing precisely as Christ had commanded them. For Christ *blessed* the wine, and changed it into his blood, and then gave to his disciples : so, in like manner, the apostles used to bless, or change the wine into the blood of Christ and offer up a sacrifice : hence the offering of the real blood of our Lord is called *chalice of benediction*, namely, after the benediction or consecration the wine is changed into His blood, and the bread into His body. " Do this in commemoration of me" then, means, do you also as I have done. And I have already said, that the word *do*, in Greek *Peete*, in Latin *facite*, means to offer up sacrifice ; and has the same force as the Hebrew word—*Yosha*. For example, (LEVIT. XV—15) " Who shall *offer* (in Latin *faciet*) one for sin, and the other for a holocaust" ; (III KING XVIII—23.) " Let two bullocks be given us, and let the priests of Baal choose one bullock for themselves, and cut it in pieces, and lay it upon wood : and I will *dress* (in Latin *faciam*) the other bullock." Let us also observe, that in the above passage St. Paul means a properly so called sacrifice of the blood of

Christ, as is clear from the following words : "But the things which the heathens sacrifice, they sacrifice to the devils, and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils : you cannot be partakers of the table of the Lord, and of the *table* of devils" (1 COR. X—20.) Here St. Paul, by the table understands the altar. Namely, as the Gentiles used to sacrifice animals on a table or an altar, so also the apostles used to offer the sacrifice of the body and blood of our Lord on a table or an altar. Then, again, (HEB. XIII—10) says the same apostle : "We have an altar" and consequently we have a sacrifice. Lastly, (ACTS XIII—2) it is said : "While the apostles were *sacrificing* to the Lord and fasting." In Greek is *Liturgunton*—and means *sacrificing*, as (LUKE I—23) the day of the office of Zachary, when he offered sacrifice in the temple, is called "the day of his *liturgias*. The above argument is corroborated by the fact, that Christ is the High Priest for ever according to the order of Melchisedech. Now, we read, that Melchisedech was the priest of the Most High, who offered bread and wine; and as Christ only once offered the bloody sacrifice of his body and blood on the cross, He could not have been said to be the priest *for ever* according to the order of Melchisedech, had He not perpetuated the bloody sacrifice of the cross to the end of the world by his subordinate priests by offering himself truly and substantially under the species of bread and wine. And hence, he did not tell his apostles from the cross, "do you the same, or offer the bloody sacrifice as I have done on the cross," but he said "do this in my commemoration"

when he blessed bread and wine and changed them into the substance of his body and blood. The Prophet Malachy also had long ago prophesied this pure and unbloody sacrifice of the body and blood of Christ in Chap. I—10, "I will not receive a gift of your hand. For from the rising of the sun even to the setting thereof my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." From which we conclude, that, in the first place, the sacrifice of the Jewish law was to be abolished, and in its place a *new* and clean one to be introduced. For this reason, that the Jewish sacrifice was prescribed to be offered only in the temple of Jerusalem, while this new sacrifice was to be offered everywhere amongst the Gentiles. In the second place, this prophecy does not regard the sacrifice of the cross, for the same reason; *viz.*, the sacrifice of the cross was only offered in one single place in Judea, Mount Calvary; and the Prophet tells us, that the sacrifice he speaks of shall be offered in every place among the Gentiles, from "the rising to the setting of the sun." Neither can this prediction be understood of an inward or spiritual sacrifice; for this reason that the inward sacrifice of the heart, or the spiritual sacrifice of all good works, has existed from the very beginning of the world; and is said to be the sacrifice *of praise*; whereas he speaks here of a new sacrifice that would be offered amonst the Gentiles pure, and not amongst the Jews. Can we say, that the Jews do not praise God with hymns and other inward actions of the heart? No, but that their real sacrifice, which consisted in the killing of animals, and which represented the

death of the Messiah, would cease after the death of Christ, as Daniel had prophesied (IX—27) "After the death of Christ, the victim and the sacrifice shall fail." So it is. Nowhere do the Jews sacrifice animals as they used to do before their Temple was destroyed, and themselves dispersed. In their place, then, succeeded Christianity, to commemorate the death of the Messiah by offering everywhere the sacrifice of His body and blood under the species of bread and wine, as he Himself offered and commanded his disciples to do the same in commemoration of Him. What the apostle Paul did, was observed also by St. Andrew the apostle, as we read in the Acts of his martyrdom, that before his death he said to his persecutors: "I offer every day on the altar to the Almighty God an immaculate Lamb, whose flesh indeed is eaten, but the Lamb remains whole and entire." The same doctrine was believed and adopted by all the subsequent Fathers of the church. Amongst others, for instance, St. John Chrysostom (HOM. XXIV. in 1 COR.) interpreting the words of St. Paul—"The chalice of benediction which we bless is it not the communication of the blood of Christ," says: "This which is in the chalice is that very same blood which flowed from the side of Christ, and we are the partakers of it. He calls it the chalice of benediction, for this reason, that holding the chalice in our hand we celebrate it. Therefore Christ says: "If you desire to take blood, don't go to the altar of idols where animals are slain, but go to the altar where my blood is shed. Hence Christ has ordered this offering in the place of the sacrifice of animals." St. Augustine,

also bears a clear testimony to this doctrine, when in explaining Psalm CIX. he says: "They have known what Melchisedech offered whoever have read his history. They now see such a sacrifice is offered throughout the world: God's oath is a reprimand to the incredulous; when scripture says: God will not repent in saying: "Thou art a priest for ever according to the order of Melchisedech," means, that he will not change this priesthood: he changed indeed the priesthood according to the order of Aaron." "From the above testimonies we see, that no time can be assigned in which the use of it first began, namely, that it has been handed down by tradition immediately from Christ and his apostles downwards.

2. Now, the sacrifice of the body and blood of Christ is in the first place, a most agreeable one by which the most perfect homage is paid to God. For, if God was gladdened by the offering of the blood of goats and heifers, the figure of the true Lamb, how much more will he not be pleased with the unspotted and precious blood of his own son? Hence St. Paul says: "For if the blood of goats and oxen can sanctify such as are defiled to the cleansing of the flesh; how much more shall the blood of Christ (who by the Holy Ghost offered himself unspotted unto God) cleanse our conscience from dead works to serve the living God?" (HEB. IX—13-14.) In the second place, the Mass, or the sacrifice of the body and blood of Christ, is a most agreeable sacrifice of thanksgiving, for this reason, that Christ our Lord, in whom God is well pleased, offers our thanks to his Father, and thereby all our unworthiness is covered and, as it were,

an adequate return is made to Him for all the temporal and spiritual blessings and benefits conferred on us. In the third place, this offering of the body and blood of Christ in Mass is a most powerful sacrifice of impetration, for this reason that if a person unworthy of the favor of a great prince should present himself before that prince accompanied or even recommended by some influential person whom the prince loves, he would be certain of an audience and probably have his request complied with owing to the prince's affection for his dear friend ; much more, then, when Jesus Christ accompanies before the throne of God, or whom he recommends to his father by his pure and pleading blood as it were by a letter, we correctly conclude that the Eternal Father will not refuse to grant us all that we stand in need of, for the sake of his beloved son. Hence St. Paul says, that we have a powerful Advocate in Jesus Christ, who pleads for all our necessities before his Father. In the fourth place, the Mass is a sacrifice of propitiation, for this reason that Christ offered up his body and blood for the redemption of mankind. Now he not only made an atonement for the sin of those that are alive, by forgiving their sins by means of Baptism and Confession, but he also relieved the souls, that had long since been detained (in Limbo) and were awaiting the coming of the Redeemer. In the same way, then, he will effect our release from the hands of sin, the flesh, and the devil, by offering himself for us who are in danger of our spiritual enemies ; and also for those that are dead, and whose souls are detained in purgatory for the debt they owe their Redeemer. Hence, if we are assured, that the general Judas Machabœus by

causing prayers and sacrifices to be offered, wished to relieve those that were slain; much more we by causing the sacrifice of the body and blood of Christ to be offered up for the release of our deceased brethren, will obtain the deliverance of their souls from Purgatory.

3. Since the sacrifice of the cross has been the source of all blessings to us; and since the sacrifice of the Mass is the same (the only difference being that on the cross our Lord shed his real blood, and here he sheds it in a mystical manner) it is but proper for us all to join in it and offer up our prayers and supplications to heaven through the hand of Jesus Christ. We may then rest assured that the Eternal Father will not refuse the supplications of his own son on our behalf; especially when it is accompanied by the offering of his immaculate body and blood. And as it is not in the power of every one to attend the sacrifice of the Mass daily, they ought to attend it at least on Sundays, as they are the days of rest from servile work, and on the Feast days, when the church commemorates the greatest mystery, that has been wrought for us by the Redeemer. For not only were the ancient people of God ordered to rest on the Sabbath in remembrance of the creation of the world; and on that day to attend the Synagogue, hear explanations of the Old Testament and instructions of the Prophets, but they were obliged to be present in the temple of Jerusalem and assist at several sacrifices on many other feast days, such as those of the Passover, Pentecost, Tabernacles, the Dedication of the temple, and the like. Now, if Christ our Lord is offered up through the hands of the priests for our, and not his own, welfare, is it not proper

that we should attend also the sacrifice of the body and blood of our Lord, and unite our humble and unworthy prayers to his powerful supplications for us? And, indeed, were a man so kind (unless he be hired and paid for his work) as to work for one and only for that one's benefit and take heavy loads on his shoulders, would it not be highly improper, if the one, for whose benefit the other takes so much trouble, stood by inactive and would not in any way help him? It is just the same case with many Christians, who know that Christ sheds his blood and prays for them, and yet they keep away from Mass, even on the days commanded. And they keep away on mere pleas of wordly concerns and want of time. That is the very reason why God has selected one day for rest, that no one would have an excuse for not attending to the divine service since they are forbidden to do any servile work on that day; and have leisure to think of God and of their soul. We therefore can have no excuse for absenting ourselves from Mass on a Sunday. If Christ hung for the space of three long hours for us on the bitter cross, is it much for us to devote one hour for our own spiritual welfare, and that of our family, relatives, and friends, in hearing Mass and praying to God?

4.—Here it will not be out of place to state why Mass is said in Latin. As the Greeks, Etheopians and Muscovites say Mass in their ancient and not in their modern tongues; as Syrians and Egyptians say Mass in Syriac and Coptic, though Arabic be their vulgar language; and as the Jews, during the Babylonian captivity, used to conduct their religious service in the Hebrew language,

although they spoke the Syriac ; so, in like manner, the Latin, or Western, Church performs her service in her old Latin language rather than in any other modern languages, which sprang up from the Latin, such as Italian, French, Spanish, Portuguese or English. The reason is, that a dead language always remains the same ; it is not liable to changes which unsettle the old meaning of terms in living languages, or debase words that were once dignified : it secures an unchangeable precision and an unalterable dignity to our liturgy and ceremonial. Rituals and Missals printed two hundred and fifty years ago, answer our purpose as well as those that come fresh from the press. Were we to lay aside the Latin tongue and substitute a vernacular one in its stead ; and then adopt every change by which that language might be improved or disfigured, our theology would become subservient to all the vicissitudes of grammar ; and the dogmas of our religion might be subjected, as among the ancient Greeks, to the decisions of the philologists, until they had revolved through all the pedantic or fashionable inflexions of language. Hence, the Catholic Church remains unchangeable through all the varieties of languages. Besides the Latin language secures in her service, all the world over, the same uniformity that exists in her faith. In Asia, Africa, Australia, America, wherever a Catholic priest may travel, he finds the same Missal and Ritual. Then, again, the Latin language is the better adapted to the dignity and sanctity of the Divine offices, as it is placed beyond the criticism of the crowd, while the vernacular could not escape the cavils of those who pay greater attention to forms than to substance.

It was the policy of the Roman people to diffuse their language with their conquests, that there might be some sensible means of connexion between the different parts of the empire. It has been often the wish of statesmen, that some common language might be adopted for the facility as well as security of negotiation. What they have wished in vain, the Catholic Church has realized, and the use of a common language is no less a proof of the wisdom of her government than the extent of her dominion. Those among whom there is an endless diversity of faith, may well introduce a corresponding variety of liturgies. One language best comports with one faith ; and the Latin liturgy may be compared to a sanctuary in which that faith is deposited, and secured from profanation.

But one might say that people are injured by having the public service in a language which they do not understand.

In reply to this objection I say, that people are by no means injured, as God understands all languages : prayers will reach His Throne, no matter in what language they may be uttered. And as to the people, they have the prayers of the Mass and other services translated into their own tongue in their Prayer Books. Again, it is not necessary that all the people should understand every word used in the liturgy : it is only necessary, that they should comprehend the nature of the action performed, and unite their intention and devotion with that of the priest. Indeed, although the Jews had lost the use of the Hebrew language during the Babylonian captivity, yet their religious service was performed in the Hebrew, and

the priests used to interpret the scriptures to the people, in Syriac, as we glean from Nehemias VIII—13. Again, from LEVIT. XVI, and LUKE I, we learn that the people were not required to be even so near the priest as to be able to hear him ; for they were not allowed to be even in the Tabernacle when he prayed for himself and the whole congregation.

I know Protestants to refute the above arguments on the following doctrines of St. Paul 1 COR. XIV. 4— : "He that speaketh in a tongue, edifieth himself ; but he that prophesieth, edifieth the Church."

In reply to the above I say, that this word of St. Paul has nothing to do with the question. St. Paul, in the whole of this chapter, is reprobating the vain display of miraculous tongues in preachings, exhortations, or instructions, made by recent converts, more to show their gifts than to glorify God or edify the people.

But they still say, that St. Paul forbids altogether a language which is not understood by the people (1 COR. XIV—19.) "But in the Church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue."

I answer, by remarking, that St. Paul speaks here of instruction, as is evident from the words : "That I may instruct others also." And the Catholic Church in all her sermons, private prayers and instructions, addresses her children in a language which they do understand.

CHAPTER IV.

WHETHER VISIBLE CEREMONIES, AND THE USE OF STATUES AND PICTURES ARE AGAINST THE WORD OF GOD.

"And taking him from the multitude apart, he puts his fingers into his ears, and spitting, he touched his (tongue and looking up to heaven, he groaned and said to him (deaf and dumb) Ephphatha, that is, Be opened." Mark VII—32.*

EVERY word and every deed of our Lord has some hidden and spiritual meaning, and reminds us of some ancient and extraordinary facts. For, Christ was wisdom itself, and hence, He did not utter a word or perform an act without some motive and reason. Now from the above passage we learn that Christ wrought a miracle in favour of a man who was both deaf and dumb, *viz*, He took aside this man from the crowd, and putting his fingers into the ears of this poor man, touched his tongue with a little spittle, and commanded the mouth and the ears of the deaf and dumb man to be opened; and accordingly his mouth and ears were opened. Again, we read: "Jesus passing by saw a man who was blind from his birth... He spat on the ground, and made clay of the spittle, and spread the clay upon the man's eyes. And said to him: Go wash in the pool of Siloe. Who went and washed, and came seeing" (JOHN IX—1) Likewise it is said, that Christ after his resurrection "breathed on the apostles,

* This text is read on the eleventh Sunday after Pentecost.

and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them: and whose sins you shall retain, they are retained" (Ibid XXI —22.) Moreover, we read in St. Mark's Gospel that Christ fell flat on the ground and prayed, (MARK XII—35); and in LUKE (XX - 41) "And kneeling down He prayed". And when He raised Lazarus, "He lifted up his eyes and said: "Father I give thee thanks that thou hast heard me," (JOHN XI—41.) From the above we learn, how wrong those are who charge the Catholic Church with superstition, because she makes use of different visible ceremonies in the administration of her sacraments, in the celebration of the holy sacrifice of the Mass, and in the performance of other divine services—such as kneeling, praying with joined and raised hands, making the sign of the cross, keeping on the altar flowers and light, burning incense —making use of holy water, oil, and salt, ringing the bell, and the like. I say these visible acts and ceremonies are not superstitious, as Christ himself made use of sacred ceremonies and thereby approved and authorized them. Moreover, while for Christ a single word was fully sufficient to cure the deaf and dumb, to give sight to the blind, to raise the dead to life, to bestow the Holy Ghost upon the apostles, and the like; yet, He is said to have used spittle, and touched the mouth and ears, prayed kneeling, raised the hand above, and breathed. Do not then, all these exterior acts and visible ceremonies of our Lord sanction the rites and the ceremonies of the Catholic Church? Again, these ceremonies and visible rites were sanctioned by God himself in the old Law. And indeed, we read in the book of Leviticus, that there were many ceremonies

and visible rites ordered to be observed by the Jewish people and priests: such as to have different sorts of vestments and dresses for the priests and the temple; different purifications and ablutions for the cure of diseases; there were in the temple before the ark in the sanctuary, figures of cherubim, golden candlesticks, censers; and they used to burn candles and incense. Now, these rites and ceremonies which were observed both in Old as well as in New Testament, far from being superstitious and leading to idolatry, were, and are still, the most powerful means of placing before our eyes many striking and wonderful facts, and explaining their hidden meanings. For instance, the name of the first man was *Adam*, which denoted, that man was made out of the slime of the earth;—the Paschal Lamb represented the future Messiah, who was to be sacrificed;—the brazen serpent raised in the desert represented the fact that Messiah was to be killed after being raised on the wood of the cross, and also that as those, who were bitten by the other snakes, by looking on the brazen serpent were cured, so those, who call upon Christ crucified with faith, will be cured of the bite of the infernal dragon;—the Holy of Holies at the Temple of Jerusalem represented heaven, and the holy of secular, earth;—the cherubim before the ark denoted the fact, that before the throne of God there are millions of angels who sing his praises;—the candle and incense burning, were the emblems of the pure and beatific light of the countenance of the Almighty, to whom the prayers of the saints are as pleasing as the fragrance issuing out from the burnt incense and sweet flowers is to us. We also read in the New Testament that the Wise Men offered to our Lord mystical gifts,—gold, frankincense, and myrrh

—thereby showing, that Christ was true God, King of heaven and earth, who was one day to die and rise again from the dead incorruptible. Again, when Christ was baptized in the Jordan, the Holy Ghost appeared in the form of a white dove, to denote the candour and innocence which our souls receive in the sacrament of Baptism. On Pentecost day, He appeared in the shape of wind and fire, to show thereby the great might and power of the preaching of the apostles; for as fire burns and wind purifies things, so the preaching of the apostles burnt sins and purified the world of its dirt and iniquities. Christ Himself instituted the sacrament of Baptism under the visible sign of water, and the Holy Eucharist under the visible appearances of bread and wine, for this reason that as water cleans the dirt of the body, so baptism purifies the soul of the dirt of sin: and as bread and wine impart nourishment to our body, so the body and blood of Christ give spiritual life to our soul. Again, Christ our Lord changed the name of *Cephas* into *Peter*, and of John and James, into the *sons of lightning*, for this reason, that Peter was to be hereafter the foundation stone of the Church, and that John and James were as active and quick as the lighthing. Likewise, Christ our Lord by prostrating on the ground, by praying, and lifting up his head, meant firstly that all blessing comes from heaven; and next that we must humble ourselves before God, and show ourselves as if we were the vermins of the earth, for this reason, that all those who humble themselves shall be exalted. He made use of his spittle in putting on the eyes and the mouth, and he breathed upon the face of his apostles, with a view to show that He

is the same personage who out of the slime of the earth formed all the members of man ; and that as by breathing on the face of Adam He had imparted to him life and activity, so likewise by a breath of his divine power He was bestowing on the apostles the vivifying Spirit who had to give them the grace of forgiving sins of men, and thereby to raise us from the death of sin to eternal life. The Church, then, following the example of what was done by God in the Old Law, and sanctioned by Christ in the New Dispensation, makes use of holy water, as water is the sign of cleanliness. Hence, Christ wished men to be baptized with water, and ordered the blind man to wash his eyes in the pool of Siloe. And we are informed (NUM. VIII—7) that Moses sprinkled the Levites with the water of the purification. And, again, (4 KINGS V.—14) Naman the Syrian was cleansed of his leprosy by washing himself seven times in the Jordan. Then, again, the Psalmist asked the Lord to be sprinkled with hyssop and to be washed, that thus he might become whiter than snow. (PSAL. L.—9.) The Catholic Church therefore acts in keeping with the Scriptures, and that she makes use of water after blessing and praying over it, and invoking the blessing of the Almighty, according to the advice of St. Paul : "Every creature of God is good, which is sanctified by the word of God and prayers." (1 TIM. IV—4.)

She makes use of the sign of the cross, to shew us that all spiritual blessings have been imparted to us by the death of the Saviour on a cross. She puts flower on the altar, to show that flowers are the emblem of love, as we read in the Canticle of Canticles : "Stay me up with

flowers, because I languish with love" (CANT. II—5) She makes use of oil, as oil is the symbol of strength; and the fighters of the old used to rub themselves with oil; and because it is used for medical purposes. She uses salt, as salt is the sign of wisdom; hence Christ called his disciples "You are the salt of the earth" (MATH. V—13); and St. Paul says: "Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man"—(COL. IV—6.) She burns candles, as light is the emblem of gladness and joy, according to the Psalmist. "Light is risen to the just, and joy to the right of heart" (PSAL. XCVI—11); and in the book of Revelation (XXI—23-24) we read that the countenance of God illumines all the Saints, and makes them happy.

Lastly, she rings the bell and makes use of music, as they serve to announce both a joyful as well as a mournful feeling of the human heart. And we ourselves witness that persons, on the occasion of a wedding, dress themselves in joyful garments, adorn themselves with wreaths and flowers, have joyful music and songs: whilst they cover themselves with black and mourning, when any one dies, or when any misfortune takes place. Likewise, we see that the persons of State appear in different State dresses before the kings or their representatives; and they would not be admitted should they transgress the rules of the Court and the fashion of the time.

And indeed, we should not forget to notice, that man is a composite being, having an invisible soul and a visible body; and hence, both should concur in serving and loving God. Besides, our exterior senses are

so many channels for conveying to the soul the impression and knowledge of the exterior world; and the invisible soul explains through them to us its spiritual ideas. For, by the contemplation of the visible Nature, we are led to the knowledge of its Invisible Maker. And again, as we are led to love the invisible and spiritual beauty of the Infinite and Invisible Being, by the greatness and beauty of the visible world; so by visible and exterior rites and ceremonies we, and especially the ignorant, understand better the invisible mysteries of God and his doings. Not only our knowledge of God, and of many other things is increased by the visible signs, but that those very feelings of our hearts towards God and heavenly beauty is augmented, when it is coupled with outward acts of the body. For instance, those whom we love, we honour and respect by saluting, kissing, giving presents; and those whom we dislike, we not only keep from them aloof, but treat them with contempt by turning away our face from them. In like manner, then, the love of God is increased in our heart by outward acts, such as joining or raising the hands, singing hymns to God, offering Him flowers, incense, and the like.

But Protestants will say, that Christ did away with all exterior and visible ceremonies, when He said to the Samaritan woman: "The hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth,...God is spirit and they that adore Him, must adore Him in spirit and in truth." (JOHN IV—23.) In reply to the above, we must observe, that the Samaritans were schismatics who had receded from the Jewish Church, and

had established their worship-place in Mount Garizim, whereas the Jews had their Temple in Jerusalem. Both of them had different sorts of ablutions, sacrifices of animals, which all in one or another way represented the person of the Messiah and His deeds. Hence, Christ our Lord told the Samaritan woman, that the Samaritans were wrong in separating themselves from the Church of Jerusalem, which possessed the true worship sanctioned by Moses and the prophets, and worshipped the true God, the Creator of all, and reproved all manners of idolatry ; and thence was to come the religion of the Messiah himself, whose messengers and apostles were also of the Jewish Church. This is confirmed further by St. Paul, who says : "For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh who are Israelites, to whom belongeth the adoption as of children, and the glory and the testament, and the giving of the law, and the service of God, and the promises : whose are the fathers, and of whom is Christ according to the flesh" (ROM. IX—3) Such being the excellency of the Jerusalimitans, very rightly Christ said to the woman : "You adore that which you know not : we adore that which we know ; for salvation is of the Jews." (v—22) After correcting her thus, He said, that now even the Jews themselves will have to give up their typical sacrifices and observances, as I, who was prefigured by them (sacrifices), am come "Woman, believe me the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father," (v. 21.) As a portrait of a friend is not required when he is amongst us ; and as the candle

light is useless when the sun is sending its light on the horizon: so likewise all figures of the Old Dispensation will cease now as the truth has come. The religion of the Messiah, then, shall be believed throughout the world—from the rising of the sun to the setting thereof, men will praise and glorify him. Hence St. John says: "Of his (Christ's) fulness we have all received, and grace for grace. For the law was given by Moses, grace and truth came by Jesus Christ." (JOHN I—17.) The above is the meaning of the word *truth*.

With regard to the word *spirit*, we have to remark, that at that time the Pharisees were much attached to carnal observances, and to the letter of the law, foregoing the spirit, or the intention, of it. That is why they blamed Christ for curing men on a sabbath, although God had never forbidden any one to confer any benefit on man on a sabbath day; for sabbath was made for man's rest, and not man for the sabbath. They, moreover, were very particular in keeping their persons clean, although their inside was full of hypocrisy, as is clear from Christ himself: "Woe to you, Scribes and Pharisees, hypocrites, because you devour the houses of widows, praying long prayers. Woe to you, hypocrites, who outwardly, indeed, appear to men just; but inwardly you are full of hypocrisy and iniquity" (MATH. XXIII—14.) Hence Christ advises them to adore God in *spirit*, namely, in all purity of heart, by being pure and holy inwardly, rather than by observing the exterior decorum of the body: "For, from the heart proceed bad deeds—theft, murder, adultery, calumny;—not washing the body does not defile a man." To the

same effect St. Paul said: "That you present your bodies a living sacrifice, holy pleasing unto God, your reasonable service" (ROM. XII—1.) That is, instead of offering heifers and goats, offer yourself a living sacrifice by mortifying the bad deeds of the flesh, and keeping clean your spirit, or the soul.

God is spirit, and requires that we should worship Him in spirit. That is, God is an incoporeal Being, and hence He wishes that our incorporeal soul should be clean and holy—"Be ye holy, as I am holy."

Now, from the above it is clear, that our Lord did not mean to do away with visible and external ceremonies, or He would not have prayed by kneeling on the ground, raising his hand, and the like, nor would he have frequented the Temple of Jerusalem, and driven thence men who were acting against the decorum of the house of God; nor would he have said that "the temple sanctifies the gold (or the ornament of the Church,) and the altar sanctifies the gift which is offered upon it." Moreover, if the objection of Protestants be valid, then there is no use of having any Church, for any one can read his Bible in his own dwelling; no use of baptizing children by exterior rite;—no use of mounting the pulpit and preaching to others, as any one can read the Bible himself;—no use of singing hymns and psalms, for every one can pray to God shutting closely his mouth. This would be absurd, indeed; therefore Christ our Lord has nowhere forbidden exterior and visible ceremonies, which are calculated to conduct the service of God more solemnly, and to excite piety in the heart.

But our adversaries still charge us with superstition

and idolatry, because we keep statues and pictures of our Saviour, the Blessed Virgin, and other Saints, which, according to them, are forbidden in the Ten Commandments of God. For instance, we read: "Thou shalt have no strange gods before me: Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above or in the earth beneath, nor of those things that are in the waters, under the earth" (EXOD. XX—3.)

But we must bear in mind, that the above text does not forbid to *make* any graven thing, but to make it in order to *adore and serve*, as is clear from the following verse: "Thou shalt not *adore* them nor *serve* them." Now, if God had meant to forbid the making of any likeness of any man, of any animal, trees, fishes, &c.; He would consequently have never ordered Moses to raise a brazen serpent (which was the emblem of Christ, who was raised on the cross, and by whose death we are saved) in the desert, in order that whosoever was struck by the fiery serpent should look on it and live (NUM. XXI—8.) Again, we read (HEB. IX—1) that in the Temple of Jerusalem also there were cherubim of glory overshadowing the propitiatory. They were kept by the order of God Himself, not to be *adored*, but as so many *symbolical figures*, as I have shewn. In like manner, our statues and pictures of the Saints and of the Blessed Virgin are symbolical, and refer our devotion to the originals which they represent. Now, we see that all our ceremonies and rites, statues and pictures, candles and incense, are based on the Bible itself. Again, our adversaries themselves can be accused of idolatry and superstition, as they not only make statues and

pictures of their generals and captains, and keep them in their Town Halls and in public squares, but they likewise keep the portraits of their relatives. But they will say that they keep them for the sake of memory, and not from any other motive. Well, Catholics also keep them for the same reason, as these statues and pictures are the most powerful means of exciting our feelings and love to God by their sensible and symbolical representations, since man is constituted of both soul and body.

3.—But some one might object, that even the Hindoos have statues and pictures, and burn before them candles and incense; where is then the difference between a Christian and an idolater? I answer, that the Hindoos are not to blame because they have those outward ceremonies, but because they worship idols and other beings as so many gods, although originally they were mere representations of other things. Namely, originally many of them (ceremonies) denoted ancient traditions about God and man. For instance, if we examine minutely and carefully the Hindoo Triad, of Brahma, Vishnu, and Siva, and divest it of all its myths, fables and adventitious alloy, we will discover in it the attributes of one God as creator, preserver, and rewarder of good and punisher of evils—Again, in the representation of *Siva* with the *snake* and braceletes of human *skull*, we discover the historical fact mentioned by Moses, that the devil under the disguise of a serpent seduced our first parents, Adam and Eve, who by eating the forbidden fruit, at the suggestion of the devil, were subjected by God to death, which, as it were, by dissolution separated the flesh of their bodies from their bones and skull.

But one might say, that Hindoos do not believe their idols to be gods, but to be mere representations of the attributes of the Deity. In answer I can say, that from all historical researches—and they are many—this assertion appears to be false, inasmuch as the original Brahmoism, which is now again being revived, has been from time to time degenerated to the present Hindooism. To substantiate this statement I have to carry back my readers to the various periods of the Hindoo religion, namely, the *Puranic*, *Epic*, and *Vedic*.*

Indeed, we are informed by the Book of Wisdom, chapter XIII—2—and following, that originally all men believed in one God, from the Creation to the Deluge. But the dispersion of mankind following the Deluge resulted in idolatry, *viz.*, in the adoration of the sun, moon, stars, winds, waters, &c., which were considered as "gods that rule the world." Likewise (WISD. XI—15) "A father being afflicted with bitter grief made to himself the image of his son who was quickly taken away; and him, who then

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* In order to understand these three periods the reader can refer to the following books, *viz.*, 1 :—*Vedas*, of the first period, in which pure religion of monotheism, or of one supreme God and of the Creation is found, and which might be called the *philosophical age* of religion; 2 :—*Ramayana* and *Mahabharata*, of the second period, in which heroes, such as Rama and Crishna, are deified, and which can be styled the *poetic age* of the Hindoo gods; 3 :—*Puranas* and *Tantras*, of the third period, and which contain the present state of Hindoo religion, in which gods become more amplified and distorted according to the sectarian tendencies of the masses; and the divine element which still distinguishes these gods in the Ramayana and Mahabharata, is now more and more mixed up with worldly concerns, and intersected with historical events, disfigured in their turn to suit individual interests.

died as man, he began now to worship as a god, and appointed him rites and sacrifices among his servants." Thus the original idea being lost, idols were looked upon as gods.

CHAPTER V.

THE VENERATION AND INVOCATION OF SAINTS.

"After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb; clothed with white robes, and palms in their hands."—Apoc. VII.—9.

SINCE Protestants consider the veneration and the invocation of Saints to be a gross superstition, I shall prove in the following pages, *firstly*, with reference to the enemies of our religion, that honor and veneration to the saints and angels is not forbidden; *secondly*, that it is good and useful to invoke them in our necessities; and *thirdly*, that angels and saints know what occur on earth.

With regard to the first, our Blessed Saviour tells us that His Father will honour those who have served Him. Now, the angels and saints have served Him in the most perfect manner; therefore, God Himself honours the saints and angels; therefore, we may honour them. Again, the very impulse of our nature, and the feeling of the human heart, demand of us that whenever we perceive another excel in virtue, we should honour and respect him, and testify the same outwardly by our words and actions, when an occasion for doing so occurs. To honour one who is distinguished for rank and title, and possessed of a dignity above others, is only what is due to him, and

what he deems himself entitled to. Thus, parents expect this from their children, masters, from their servants, magistrates, from their people, and kings, from their subjects. But the saints of God enjoy rank and station far above us, and are possessed of many great qualities and distinctions that we have not ; and on that account are entitled to every honor and respect that we can give them ; and to refuse them that honor and veneration would be highly culpable : for this reason, that he who honors the saints, honours their sanctity and virtue, which God himself honors and respects ; and therefore he who does not honor the saints, refuses to respect their good qualities. Then again, as when we praise a fine piece of art—a nice statue or picture—we honor and praise the artist who produced that statue or picture ; so, when we honor and praise the saints, we honor and praise the supreme artist, God, who gave them those excellent qualities of virtue and sanctity. Hence, the wise man says : " Let us now praise men of renown and our fathers in their generation....Let the people shew forth their wisdom, and the Church declare their praise " (ECCLES. XLIV—I.)

Then, in venerating and praising the saints, there is great advantage for us, that is, by it we are gradually led to imitate their virtuous deeds, and to overcome the difficulties that beset the path of virtue. For, if God only had done all that is good, and no mortal man had achieved (with the grace of God of course) any thing great and good in the way of piety, we might have said, that to be chaste, charitable and humble, to sacrifice one's fortune and life, is impossible ; but now that the saints, men and women, of all classes and conditions, have shown us the way,

we thereby are encouraged to do the same. And as Christ reproached the cold indifference of the Jews in hearing his word and not putting it into practice, and in refusing to do penance for their sins, by the example of the Queen of Saba, who had from a distant country gone to Jerusalem to hear the wisdom of Solomon, and of the Ninivites, who did penance at the preaching of Jonas; so have we before us the examples of the saints, both of the Old and New Dispensations, to stimulate us to practise acts of virtue.

That the just men, both of the Old and New Testaments, venerated the saints and were not blamed, is clear from the following facts:—Joshua fell flat on the ground before the angel, who said he was the prince of the host of the Lord (JOSH.V—14); Lot went to meet the angels, and adored with his face bowed towards the earth. (GEN. XIX—1); St. John fell down to adore before the feet of the angel. (APOC. XXII—8). Here it must be remarked, that by the word, "adore" in these two passages, is not meant the worship due to God, but a high degree of veneration which may be given to God's most exalted creatures. Indeed, we must be judged by our intention, for we honour God, His saints, and men, by similar external acts of kneeling, bowing, and uncovering the head. Thus, we do not adore the Queen when we kneel before her, nor do we worship the magistrate when we bow to him, yet these are external marks of internal adoration, when made to God. Again, we draw a very broad distinction between the manner in which we pray to God, and the manner in which we pray to the saints. When we pray to God, we ask Him to have *mercy* on us, to *deliver* us, to *save* us, to *grant* us grace:—*O Lord, deliver us! O Lord, have mercy on us!* thus acknowledging

God to be the very source of grace, mercy, and life. But when we pray to the saints, we merely say: *pray for us, intercede with God in our behalf*: that is, we ask them to unite their prayers with ours, that God may accede to our request. We beg of them, as friends and favourites of the Most High, who has appointed them as so many channels, through which His graces flow to us, not to forget us, but to use their powerful intercession for us.

Concerning the second point, I say it is useful to invoke the saints and angels in our necessities. To prove this, we must know, first, that it is a lawful practice to ask the prayers of our fellow-creatures on earth, and to pray for them; and our prayers for one another are so agreeable to God Almighty, that sometimes, when He refuses to hear sinners who pray for themselves, because they are unworthy of being heard, He grants what they ask at the prayers of His servants for them. Thus God said to Job's friends: "Go to my servant Job...and my servant Job shall pray for you, his face will I accept, that your folly be not imputed to you"; and they did so: "And the Lord accepted the face of Job" (JOB XLII—8). St. Paul frequently desired the prayers of his people; and when he was in great affliction, he said to the Phillipians: "I know that this shall fall out to me unto salvation, through your prayer" (PHIL. I—9.)

Now, if it is a lawful and very pious practice to ask the prayers of our fellow-creatures here upon earth, how much more must it be to ask their prayers, when they are in glory with God? Is not their charity more ardent now than when they were on earth? Is not their interest with God more powerful now than when they were

in this world ? Coming to the testimonies of the Scriptures, Jacob prayed that the *angel* who delivered him from all evil, *might bless his children*" (GEN. XLVIII—16.) And St. John says : " Grace to you and peace from Him that is...and from the seven spirits that are in the sight of the throne" (APOC. I—4.) And Eliphaz said to Job " Call now, if there be any that will answer thee, and turn to some of the saints." (JOB. V—10.)

That the angels and saints do really pray for us, is also clear. For instance, " The angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, with which thou hast been angry these threescore and ten years? And the Lord answered the angel that spoke in me, good words, comfortable words" (ZACH. I—12.) Here four things are proved : an angel takes an *interest* in Jerusalem and the cities of Judah ; he *knows* that God is angry with them, and even how *long* God has been so ; he *intercedes* for them ; and God attends to his intercession. Again, (2 MACH. XV—12) Judas Machabeus saw in a vision Onias and Jeremias, who had long been dead, both praying much for the people. In the Apocalypse (V—8) it is said : " The four and twenty elders fell down before the Lamb having vials full of odours, which are the prayers of the saints." Now, saints do not pray for themselves, as they are already in a state of bliss ; and they do not pray for those around them in heaven, since prayers are not needed by those who surround the throne of God, therefore, the *prayers* of the saints above mentioned, must be prayers for the only beings who need them, *viz.*, the sinners of this world.

Lastly, with regard to the third point, we are informed by the scriptures, that the Prophets, who were mere men, knew, by a special grace, what passed at a great distance. Eliseus knew what passed at an immense distance in the king of Syria's chamber (4 KINGS VI—) He knew also what passed in his absence, between Naaman and Geezi (4 KINGS V—.) St. Peter knew the sacrilegious lie of Ananias and Sapphira. Now, surely we must suppose that the angels and saints know more than these men. Again, even the devils know our actions; for instance (APOC. XII—10) it is said: "The accuser of our brethren is cast forth, who accused them before God day and night." Now, we must allow the saints as much knowledge at least, as we accord to the devil.

And in fact Christ says: "There shall be joy before the angels of God upon one sinner doing penance" (LUKE XV—10.) They must then see *even* the penitent heart, otherwise they could not rejoice; and as penitence is an internal affection of the mind, if they can see this, they can surely hear our prayers. That the same is true of saints is evident: for "in the resurrection they (men) shall be as the angels of God in heaven" (MATH. XXII—31.) They are "equal to the angels" (LUKE XX—36.) "Now, therefore, when thou didst pray," said the angel to Tobias, "I did present thy prayers to the Lord" (TOB XII—12.)

The doctrine of the invocation and intercession of the angels and saints is so clearly established in Holy Writ and practised by the ancient church, that even Luther himself acknowledged and said: "I, therefore, with the whole Catholic Church, hold that the saints are to be honored and invocated by us" (*In Purg. Quorand. Art.*

T. 1); and again he says: "Let no one omit to call upon the Blessed Virgin and the saints, that they may intercede for them." (*Prep. ad Mort.*)

One might say that St. Paul (COLOS. 2—18) forbids the veneration of angels, thus: "Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh." In reply I say that at the time of the apostles many of the philosophers—against whom he speaks—(v—8) worshipped angels or demons by sacrificing to them, as carriers of intelligence betwixt God and men; pretending *humility* in so doing, as if God was too great to be addressed by men; and setting aside the mediatorship of Jesus Christ, who is the head both of angels and men. Such, also, was the worship paid by the ancient heretics, disciples of Simon and Menander, to the angels, whom they believed to be the makers and lords of this lower world. This is certain, for they whom the apostle here condemns, did not *hold the head* (v—19), that is, Jesus Christ, and his mediatorship: and therefore what he writes here in no way affects the proper veneration and intercession of the angels and saints.

2. Now the sky does not so much delight us when on a serene and cloudless night its azure vault is glittering with millions of beautiful stars of different magnitudes and brilliancy; nor does an open plateau regale us so much with its vast variety of herbs of different hues and odours; nor does a garden with its most exquisite plants, trees, and shrubs loaded with the choicest flowers and fruits charm us so much, as the beauty and glory of the angels and saints of heaven gladden our minds. For, the dazzling

beauty of the planets and stars are eclipsed by the appearance of the sun, and overcast by clouds and mists; likewise the gay colors and fragrance of the flowers fade away by blasts and heat; but the glory and happiness of the saints of God in heaven are always fresh, permanent, and eternal. *There* is happiness without measure, gladness without sorrow, health without pain, life without death, every good devoid of every evil. *There* pain and sorrow are unknown, the sigh and groan are never heard, the face of anguish is never seen; but joy for ever reigns, because the sovereign God is there possessed, as St. John says: "And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away" (APOC. XXI—2.) Then, again, the stars and the flowers do not communicate their beauties to their beholders; but the contemplation of the lives, merits, and glories of the saints will render us like unto them, provided we follow in their footsteps and faithfully practise their virtuous deeds.

Indeed, God has created us with the view that we might be holy and pure by faithfully loving and serving God on earth, and living according to his commandment, and hereafter in heaven might be happy and glorious by the quiet and beatific vision of the Almighty himself, as

St. Paul says : " You have your fruit unto sanctification, and the end life everlasting " (ROM. VI—22.) The saints of God knew this well ; and therefore in all their works and words had in view that celestial glory and felicity ; and hence they tried their utmost to reach that goal, through adversity and prosperity, sickness and health, and in whatever state, rank, and condition they were placed by the Almighty. Neither riches, glory and honour, nor poverty, sickness, persecution, or death itself could retard their progress towards heaven. When in riches and affluence, as Job, Abraham, David, and others, they liberally distributed their goods to the poor, and did not consider themselves in any way better than the most indigent. Others, when in troubles and trials, as Lazarus and the three children in Babylon, became resigned to the will of God, fully confident that God would take care of them. When in the presence of tyrants and persecutors, they boldly professed their belief in the true God, and despised all kinds of tortures that were prepared for them. They walked through the flames and fires, and stretched their limbs on the gridiron, as we would walk on the softest tapestry or paths strewed with flowers. They went to the gallows, gibbets, and crosses, as one goes with a cheerful heart to a wedding. Some of them were put to the edge of the sword, others to the mouths of lions, some were drowned, others were burnt. But nothing could damp the ardour of their love for God ; hence St. Paul says : " Who, then, shall separate us from the love of Christ ? shall tribulation ? or distress ? or famine ? or nakedness ? or danger ? or persecution ? or the sword ?" (ROM. VIII—35) Not only did the above-

mentioned tortures and sufferings fail to separate them from God, but on the contrary the victims laid down their lives willingly, and said: "For thy (God) sake we are put to death all the day long. We are accounted as sheep for the slaughter."

3.—We must, therefore, frequently place before our eyes their examples, and encourage ourselves to walk in their footsteps. For, they were not a different race of men from ourselves. They were born under the same sun and moon, and breathed the same air; they were also the offsprings of Adam and Eve, and had the same human weaknesses, and the same inclination to indulge in pleasure, as we have. Amongst them were some very rich and great men, but they made good use of their riches and power on behalf of the poor and oppressed. Some of them were poor, but they knew how to resign themselves to the will of the Almighty, and bear up their trials patiently. Some of them were in the flower of youth and exposed to the attacks of the flesh, but they resisted those attacks and came off victorious, such as the chaste Susan and Joseph of Egypt. Some of them were married, and men linked to wicked wives, and women to wicked husbands, but they knew how to sanctify themselves and exercise their patience. Not only were there amongst them men, but also women—not only grown up and robust persons, but also young boys and girls, aged matrons and old men—not only the poor and the plebeians, but also the rich and the patricians. If they, therefore, could under all circumstances sanctify themselves, we also can do the same; for the same God who assisted them, is ready to give his grace to us. No one

(except Christ our Lord, his mother the Blessed Virgin, St. John the Baptist) is born a saint, but all are born in sin; they were purified by the grace of God and became saints through their virtuous deeds. Even a thief, a public woman, an usurer, a persecutor, and the like, can become a saint. Indeed, the thief on the cross changed his life, was sorry for his former deeds, and became a saint—a Magdalen, the woman of the town, commenced to love Christ wholly and with all her affection, and became a saint; so did an Augustin who from a wicked and immoral man became a Doctor of the Church; Zacheus and Matthew were usurers, but gave up the tenor of their lives, and following Christ became saints; so did Paul, who was a fearful persecutor of the Church of God; he, too, repented of his former misdeeds and became the most powerful apostle and the greatest preacher of the word of God.

In general, the saints by *poverty of spirit* withdrew their affection from the things of this world, and fixed them on the good things of eternity. By *meekness and humility* they learnt to endure with patience, and for the love of God, the crosses and tribulations of this life. By the spirit of *mourning* they were led in the ways of repentance, lamenting over their past sins, and the sins of others. By *hungering and thirsting after justice* they were animated in their exertions to sanctify their souls more and more, to promote the honor and glory of God by every means in their power, and, by word and example, to draw others into the same holy obedience to the divine commands. By the spirit of *mercy* they learnt to compassionate the failings of others, to forgive injuries, and to relieve the distressed. By the *spirit of peace and good will* they labour-

ed to promote harmony and concord where the spirit of dissension reigned, and to maintain an inviolable peace between their own souls and God. By *cleanliness of heart* they reduced the flesh into subjection to the spirit, and effectually crucified it with its vices and concupiscences. By the spirit of *fortitude* they were emboldened to suffer with joy, for the name of Jesus, all temporal calamities, and were ready to sacrifice their lives rather than forsake the service of God, or consent to one mortal sin.

CHAPTER VI.

THE VENERATION TO THE RELICS OF SAINTS, AND PILGRIMAGES.

"She said within herself: If I shall but touch his garment, I shall be healed."—Math. IX—21.*

THIS fact establishes, on the one hand, the Catholic doctrine of the veneration to the relics of the saints, and, on the other, discloses the lamentable ignorance of Protestants in interpreting the scriptures, which sanctions the paying of honor to the relics of the saints. That the Protestants show great ignorance of the scriptures when they rail against and dispute the efficacy of holy relics, is clear from the fact of the cure of a woman who had suffered from an issue of blood twelve years. Now, this disease that had baffled all the skill and exertions of the physicians, gave way in an instant to the mere touch of Christ's robe. Again, St. Matthew relates that "diseased men besought Christ that they might touch but the hem of his

* This text is read on the twenty-third Sunday after Pentecost.

garment; and as many as touched, were made whole" MATH. XIV—36.) Not only did the relics of our Saviour operate cures, but also the handkerchiefs and aprons which had touched the body of St. Paul, removed diseases and expelled devils, as is mentioned in the Acts (XIX); and in chap. V—15 we read that the "shadow of St. Peter healed multitudes that were sick and troubled with unclean spirits." Again, God had honored the relics of the saints of the old law, and through them wrought astonishing miracles. For instance, we read (II. KINGS IV—14) that the waters of the Jordan being struck by Elizeus with the *mantle* of Elias, suspended their course, and afforded him a dry passage; likewise (EXOD. VII) wonders were performed by means of the *rod* of Moses; then, again, (SAMUEL VI—19) God was pleased to perform wonders on account of the *ark*, which was certainly a mere relic. Not only the *garments*, *rod*, and *ark*, but even the dry *bones* of the saints have wrought prodigies. For instance (4 KINGS XIII—21) it is related that the *bones* of the prophet Eliseus raised a dead man to life.

From the above facts we draw this conclusion, that to revere the relics of the saints, especially their bones and hair, is not only no superstition, but is even acceptable to God, for this reason, that their bodies were the living members of Jesus Christ, and the temple of the Holy Ghost, and are to rise again and to be glorified unto life everlasting.

Since God has achieved wonders through the relics of the saints, every Christian ought to strive to sanctify himself and all the members of his body; for as the grace of the Holy Ghost does not enter into the soul contaminated

by sin, so likewise the body defiled by impurities and other sins shall not be glorified. And what is rust to iron which disfigures and destroys it, excess in eating, drinking, and other unlawful sensual gratifications are to the bodies of the Christians, which disfigure them here, and hereafter will destroy them in the flames of hell. Hence, St. Paul in the epistle to the Philippians says: "They are enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things" (PHIL. III—18-19) That is, every Christian who is baptized has promised to follow Christ, to walk in his footsteps, and to renounce the world, the devil, and the flesh; hence, those who do not mortify themselves, but on the contrary indulge in sensualities, act in opposition of what their master has done. Christ was crucified and had drank the bitter cup of gall, while the nominal Christians search after the gratification of the body. On the contrary, good Christians have mortified their bodies with all their concupiscences; and hence, as Christ was exalted by God for his humility and crucifixion, so also they will be exalted by Christ, who will reform the body of their lowliness in the similitude of the glory of his body.

2.—The Protestants might say, let it be granted that the relics of the saints, such as their bones, hair, &c., are to be venerated, as they belonged to their bodies which are to be glorified hereafter; but why should a Catholic observe pilgrimages, and pay a greater respect to one place than to the other? Does not the scriptures say: "The Lord's is the land, and the whole its plenitude?" (PSALM XXIII—1.)

I reply, that though the whole length and breadth of the earth belongs to God, and though God is everywhere, yet some places are better calculated to excite devotion than others; for example, the scenes of any of the great wonders or triumphs of Christianity—the Crib of Bethlehem, the Holy Sepulchre, the Shrine of St. Peter and St. Paul, and the like, which will recall to the mind of the visitor, in vivid colors, the humble birth and the bitter death of our Saviour, sustained for the welfare of mankind; and how the two great apostles and, as it were, the columns of the church, laid down their lives for the propagation and spread of the kingdom of Christ amongst the savage and the tyrants of the world.

The examples of holy pilgrimages are not wanting in the scripture, for we read that Elcana and Ann went every year to Silo to pray; and the Blessed Jesus and his Virgin Mother made a pilgrimage every year to Jerusalem, to pray in the Temple. These surely are good and sufficient authorities to overthrow the Protestant calumny, and enlighten their gross ignorance.

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CHAPTER VII.

HADES, OR PURGATORY.

"It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Macchab. XII—46.

THE Catholic Church, imitating the people of God of the Old Testament, offers up prayers and the sacrifice of the Mass, and blesses the graves in the cemetery, for

the repose of the souls of the faithful departed. To begin with the last practice, by the blessing of the graves the holy church supplicates the Almighty to have compassion on the souls and bodies of those who once were the temples of the Holy Ghost, sanctified by so many divine gifts and sacraments. She prays that God may forgive their sins, and give to the souls of the departed his light and peace, and raise their bodies to the state of incorruption and immortality, for which they were originally made. The wise man says: "For God created man incorruptible...But by the envy of the devil, death came into the world" (WISD. II—23) She prays and blesses the graves in order to remind the Redeemer of his promise: "Now this is the will of my Father who sent me, that of all that he hath given me, I should lose nothing, but should raise it up again in the last day. And this is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day" (JOHN VI—39.)

2. To visit the cemetery re-calls to our mind the cause of death, which was the sin of our first parents; "the sting of death is sin." Death, then, and the dissolution of our bodies, teach us the virtue of humility; that man, though made of the dust of the earth, remained incorruptible and immortal as long as he remembered his lowly condition; but no sooner did he forget his origin, and presume to be equal to the Deity, than he was lowered again, and ordered to return to his former state. This is clear from the above-quoted passage of Ecclesiasticus as well as from Psalm (XLVIII—13): "And man when

he was in honor did not understand; he is compared to senseless beasts, and is become like to them...They (men) are led in hell (grave) like sheep: death shall feed upon them." All must die, and the bodies of all are reduced to dust—both wise and ignorant, rich and poor, sickly and strong. David and Solomon, Alexander, Cæsar and Hannibal, have died, and now no one can point out where they were buried. They had, indeed, raised many monumental columns, triumphal arches and mausoleums, to perpetuate their name and fame; but time has destroyed all their works and cast them into the shade of oblivion. This universal dissolution ought to teach us a lesson of humility and induce us to curb our pride, on the one hand, and on the other, to make us bewail the folly of our first parents, and implant in us a salutary fear of offending God. The wise man confirms this view when he says (Eccl. VII—40) "In thy works, remember thy last end, and thou shall never sin;" again (Ecclesiastes VII—3) "It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come."

3. According to St. Paul (1 Thesal. IV—12), those that have no hope for a future life and the resurrection of the body, are sorrowful, because they think that with the dead all is at an end; and whereas the Protestant church thinks no more of those members that have died, the Catholic church extends her charity and zeal beyond the limits of our mortal life, and is solicitous of assisting her departed members in the next world. Indeed, the Catholic church affords to those departed a share in her prayers, sacrifices, and other good works,

as they are not able to assist themselves, the time for merit being past, and the night having arrived when they cannot work. These good works of the Catholic church for the benefit of the dead, while they relieve the souls of the faithful departed and obtain the mercy of God for them, unite them with the living, who by prayers and almsdeeds have a communication as it were with their relatives and friends who are in the other world, and hope to be united with them at the general resurrection. Indeed, in the writings of the apostles, death is described as sleep; hence Christ said to his apostles that Lazarus had fallen asleep; and again St. Paul in the above-mentioned place speaks thus of the dead: "And we will not have you ignorant, brethren, concerning them that are *asleep*...that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them, who have slept through Jesus, will God bring with him.... Wherefore comfort ye one another with these words."

4.—The utility of praying for the dead, and offering up sacrifices, as well as of giving alms for the repose of the souls of the departed, was not unknown to the holy men, both of the Old and New Testament. For instance, we read (2 KINGS I—12) that David mourned, wept, and fasted, after the death of Saul and Jonathan; and (1 KINGS XXXI—13) the men of Jabes and Galaad fasted and mourned for seven days together without reproof. Now, those penances would have been all useless, if the dead were not benefited by them. But we have more clear testimony 2 Macchab. XII—43-44, where Judas the valiant commander is mentioned to have collected and sent to Jerusalem twelve thousand drachms of silver for

sacrifices to be offered for the sins of the dead: "It is, therefore (says this passage) a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." Now, even though our enemies do not admit this book as the word of God, still, as history, it proves beyond a doubt that in the Old Law God's people prayed for the dead. Of the New Testament, even Jeremy Taylor admits that St. Paul prayed (2 TIM. I—18) for Onesipherus after he was dead, thus: "The Lord grant unto him (Onesipherus) to find mercy of the Lord in that day." The earliest Fathers and Doctors of the church have also followed St. Paul. For instance, St. Clement, the fourth Pontiff from Peter, says: "Peter taught us to bury the dead, to perform their funeral rites, to give alms, and pray for them." (EP. 1 DE S. PETRO). Tertullian says: "Make yearly oblations for the dead (DE CORONA MILIT.); St. Cyril, in the fourth century, says: "We beseech God for all who have died before us, believing that the dreadful sacrifice which is put on the altar, is the greatest help of the souls for which it is offered (CATECH. MISTAG. 5) St. Augustine, in the fifth century, says: "The souls of the dead are eased by the piety of the living, when the sacrifice of the Mediator is offered for them" (ENCHIR. 110). Again, in his Confessions, (LIB. IX. C. 13) he says: "I shed not a tear whilst they offered the holy sacrifice for the peace of my dear mother's soul." St. Jerom, in his Epistle to Pammachius, remarks: "It is customary to strew the graves of the female dead with flowers, but you have followed a better usage, in strewing the grave of your wife with alms for the solace of her soul."

Speaking of the Greek and Oriental churches, we read that St. Ephrem orders prayers for the repose of his soul after his death. The Emperor Constantine wished to be buried in a church, that the faithful might remember him in their prayers to God. And lastly, the great St. John Chrysostom, who flourished between the third and the fourth century, in his Hom. 1 Ep. ad Corinth, says: "The tears of the living are not useless to the dead; prayers and alms relieve them." St. Augustine (HERESY LIII) says: "Arius was the first who dared to teach that it was of no use to offer up prayers and sacrifices for the dead; and this doctrine of Arius is the fifty-third heresy."

Now, such being the utility of prayers, sacrifices and alms for the repose of the souls, parents and friends ought to be eager in offering up prayers, masses and alms for at least their near and dear relatives that have departed this life. Firstly, because they have been connected with those departed by the ties of blood and friendship. Secondly, because if they are merciful on earth to those deceased, God will show them also His mercy: "Blessed are the merciful, for they shall obtain mercy." Thirdly, if they do not show mercy to their deceased parents and friends, neither will they deserve mercy from their own children and friends after their own death, for *the same measure shall be given to us, with which we measure unto them.* Fourthly, because often they have been enriched by the earning and labor of their departed relatives and friends.

5. From the above testimony of the book of Maccabees and of the ancient fathers it is clear that there is an intermediate place, or state between hell and heaven, called *purgatory*, where the souls guilty of smaller faults are de-

tained, in order to purify, as it were, the stains of their venial sins before they are admitted into the holy sanctuary of heaven, where nothing that is in any way defiled can enter—just in the same way as gold is purified in the furnace from all its dross before it is used by men as ornament. The reason is that God condemns a man according to the extent of his guilt—if his sin is great, grave, and mortal, and he dies without repentance and pardon, he will go to hell from which there is no redemption, but if he dies with a slight fault, say with an *idle word* or a *trifling theft*, or *momentary fit of anger*, reason forbids us to entertain the idea that God will condemn him for all eternity along with adulterers, murderers, drunkards and idolators; for this would clash with His goodness. As God's goodness cannot condemn to hell, a man who dies guilty of trivial or venial sins, so His justice demands that no one shall enter into paradise who is in any way however slightly defiled, since heaven is the place of the Deity and of all goodness. And, indeed, we even witness in this world a distinction between heinous and trifling offences, and between severe and slight punishments. For instance, only great criminals, as murderers, receive either capital punishment, or are sent into exile for their lifetime; but persons who are guilty of misdemeanours, such as petty thefts, abusing, or who cannot pay their debts, are either fined, or kept in prison for a certain time. And as no one can relieve a person who has been sentenced to capital punishment, so no prayer, sacrifice, or alms-deed will do any good to those that are in hell. But as a friend can rescue from prison one who has been put there for debt, so our prayers, sacrifices and alms-deeds will relieve

him who had committed venial sin, and was kept in some place for a certain period to expiate the offence. Hence we draw this conclusion, that there is a middle state in the other world for temporary punishment. For this reason what our adversaries advance is false, *viz.*, that all the transgressions which are not deserving of eternal torments, are remitted at the moment of dissolution; for Christ our Lord clearly says "Every idle word, that men shall speak, they shall render an account for it at the day of judgment" (MATH. XII—36). Again, St Paul says: "And the fire shall try every man's work, of what sort it is. If any man's work abide...he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire"(1 COR. III. —13). Now, there can be no pain, or suffering, or fire in heaven; nor is the fire of hell for salvation, but damnation; therefore this fire, which worketh unto salvation, must be in a middle state, or purgatory. Upon this St. Augustine (*on the* 37th *Psalm*) says: "Purify me, O Lord, in this life, that I may not require the application of that fire by which souls are tried in the next." Could St. Augustine more clearly show that there is some place where souls are tried by fire for a certain period of time? Moreover, Christ says: "Whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him *neither* in this world, *nor* in the world to come" (MATH. XII—32). From this St. Augustine argues that some sins are forgiven in the next world, otherwise this passage of scripture would be nonsense. Now, sins are not remitted in heaven, for no sin can enter there;

nor in hell, for there is no redemption from that awful abode; therefore there must be some third place, where some sins are forgiven. St. Peter tells us that Christ, after his death "preached to those spirits who were in prison" (1 PET. III—19.) Where were these *spirits*? They were not in heaven, for in heaven they would require no preaching; they were not in hell, for there preaching could not be of the least use to them; therefore, they must have been in some middle place, where the preaching of Christ could be of some benefit to them; and this middle state is what is called *purgatory*.

St. John says in the Apocalypse "And there shall not enter into it any thing defiled" (APOC. XXI—27). From this passage it follows, that there must be some place for the purification of souls after death; because the Scriptures assure us, that even *the just man falls seven times a day;* and can any one in his senses suppose, that many will not die without expiating these faults? With these, they cannot enter heaven, which receives nothing defiled; they cannot be sent to hell, for they are, according to the Scriptures, *just*. Therefore, there must be a third place, where these failings of even the just man will be expiated.

St. Paul says: "That at the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth" (PHIL. II—10) By those under the earth, are evidently meant, not the dead bodies, but the souls of the dead not yet in heaven. Now, these souls are certainly either in hell or in purgatory. But St. Paul did not allude to those in hell, for he knew well that they would not bow the knee to Jesus; therefore he must allude to souls in some other place, which is not heaven,

or earth, or the hell of the damned; therefore it is evident such a place exists, and it is that place which Catholics call *purgatory*.

6. We have still to refute the objections of the Protestants against the existence of purgatory or a middle place where souls are kept for a while, in order to purge out their smaller sins before they are admitted into heaven. They say (1), that the book of Macchabees is not canonical, containing God's word; (2), that the wise man (ECCLES. XI—3) says: "If the tree falls to the south, or to the north, in what place soever it shall fall, there shall it be." Hence according to them there is only heaven and hell, and no other middle place; (3), that it is said (APOC. XIV) "Blessed are the dead who die in the Lord, for they shall rest from their labours"; (4), that Christ himself admitted the existence only of heaven and hell, when he said to the penitent thief "This day thou shalt be with me in paradise"; (5), that there is no such word as *purgatory* in the whole Bible.

With regard to the first objection I reply, that the book of Macchabees has been recognized as canonical, or the word of God, from the earliest ages. St. Augustine (CIVIT. DEI. 36) says: "The Church of God has always acknowledged the Macchabees as a canonical book." Protestants have rejected this book, like many other books of scripture, because it contains doctrines opposed to their novel inventions. They do not seem to bear in mind that it is on the authority of the Catholic church that they know the Scriptures, which they admit, to be God's word; and they have that authority for this book, as well as for the rest. But our adversaries still urge, that the

author of Macchabees makes an apology for the errors it contains. In reply I say, that the author of the Macchabees makes an apology for the errors of *style*, but not for errors in fact or doctrine. Here are his words (2 MACHAB. XV—38-39): "I will here make an end of my narration. Which if I have done well, and as it becometh the history, it is what I desired : but if not so perfectly, it must be pardoned me. For as it is hurtful to drink always wine or always water, but pleasant to use sometimes the one, and sometimes the other : so if the speech be always nicely framed, it will not be grateful to the readers."

To the second objection I reply, that as a man who is overcome by his adversary in a scuffle, and become giddy by blows and wounds, catches hold of any trifling thing in order to throw it at his enemy, whom he cannot fairly reach, so Protestants having been thoroughly vanquished in every point of the Scriptures, try to seize any vague sentence of the Scriptures, and upon this weak ground base their argument and final effort. Now, if the words of the wise man above quoted mean any thing, they mean simply, that every man who dies is either saved or lost ; and they may also refer to the state of the soul after the last judgment. The moment man dies, his ultimate fate is decided, either for the South or the North, for heaven or hell ; which does certainly not do away with the middle state through which all the souls guilty of minor sins are to pass, in order to be purified.

To the third objection I answer, that they are thrice blessed who die in the Lord, because they die free from all sin and debt of temporal punishment, as martyrs

and other holy men, who having satisfied fully the justice of God on earth, go straight to heaven.

To the fourth objection I reply, that the penitent thief received a decree or assurance of going to heaven with Christ, but did not enter into paradise on that day. Just in the same way it was said to our first parents, that the day they ate of the forbidden fruit, they would die, although our first parents did not die on the very day they ate that fatal fruit, but received the decree of death; and died many years after. Christ's soul after death went to the inferior parts of the earth, called Limbo, where were the spirits of all the ancient just men. Therefore, the soul of the penitent thief must have gone there also, and on ascension day Christ went to heaven and took with Him all those captive souls.

With regard to the fifth objection, I own that there is no such word as *purgatory*, which name is given by writers to the middle place, or state, where the venial guilt of the soul is expiated; just in the same way there are no such names in the Scriptures as *Trinity*, *Incarnation*, and yet the Protestants themselves make use of the former to express the unity of nature and the trinity of persons in Godhead, and of the latter to denote that the second person of God was united with human nature in the womb of the Blessed Virgin. Now, as there is sufficient ground in the Scriptures to justify the technical words, Trinity, Incarnation, so likewise there is ample proof of the existence of a middle state for the purification of the souls of their minor sins, to warrant the Divines of the Catholic Church in designating that place by the term *purgatory*.

CHAPTER VIII.

LENT, FASTING, AND ABSTINENCE.

"When Jesus had fasted forty days and forty nights, He was afterwards hungry."—Math. IV.—2.*

By seeking the pleasures of the senses and by gratifying the appetites, our first parents unfortunately incurred the divine displeasure, and became the slaves of Satan. (Genesis III. 6—7.) Whilst, on the other hand, Christ, the new Adam, by fasting and abstinence, overcame and frustrated all his vile artifices, whereby he teaches us, that if we adopt a like salutary course, conducted in the spirit of piety and religion, it will prove the surest means of warding off the vile assaults of the Evil One, and a powerful weapon for subduing the love of the world, the lust of the flesh, and the pride of life, with the other train of evils following in their course, such as excess in eating and drinking, overfondness for dress together with the frivolities and gaieties of this life, which may be regarded as opposed to the morality of the Gospel, and enemies of the soul, in obstructing the operation of the Holy Spirit and the grace of God, little thinking that our days are almost like a shadow, and that there is but one step between us and death. For what is your life? Says St. James: "It is a vapour which appears for a little while, and afterwards shall vanish away" (James IV—14.)

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* This text is read on the first Sunday in Lent.

We are, it is true, composed of a carnal and spiritual nature,—body and soul. And these two, according to St. Paul, are continually waging war and striving for the mastery. If the sensual, or old man, prevail, then the soul becomes enslaved to Satan, and has a tendency for what is sensual and corrupt; ever seeking to gratify itself with pleasures, sensualities and gaieties; little solicitous as regards the things of God. If, on the other hand, the spiritual, or new man, prevail, the soul will be spiritually inclined and godly disposed; always seeking after God, and divine things; and will prefer the will of God to the possession of earthly treasures and all created things. "For this reason, says St. John Chrysostom, God put our first parents, Adam and Eve, into the hands of fasting and abstinence, as it were, to the care of a pious mother; and as long as they were observant of that abstinence, they continued in full possession of the happy state in which they had been created; and they did not incur that dreadful sentence: "*Thou art dust, and into dust thou shalt return*" until they yielded to intemperance and transgressed the divine precept enjoined on them. It was then only, that they forfeited their original innocence, and the gates of heaven were shut against themselves and their posterity." Eating, then, of the forbidden fruit, was the fatal cause of our ruin. Hence, by a wise dispensation of Providence, fasting and repentance became afterwards the happy source of our restoration to divine favor, and a means of our redemption. For, as Adam lost the glory of immortality and involved his unhappy offspring in a long train of miseries and calamities, by indulging and gratifying his appetite, so Jesus Christ, our Blessed Redeemer, came to repair those

evils by the virtue of abstinence, and to rescue mankind from the bondage of sin by the penitential exercises of fasting, self-denial, and mortification. He vouchsafed to give us His life for a model, as well as His blood for a ransom, in order to leave us an example of every virtue which we stood in need of. Hence, as the words of the Gospel above quoted inform us, He returned into the desert, where He spent forty days and forty nights without any food, and thus prepared Himself for the opening of His important ministry, as well as for our instruction and imitation.

2.—From the above we prove against the Protestants, firstly, that Lent, or the fast of forty days, was instituted, not by the Council of Nice, but by the apostles themselves; for this reason that Tertullian and Origen, who lived before that council, make mention of it in their writings. And St. Jerom and St. Leo declared it formally; the former *(Epis. ad Marcel.)* says: "Following the apostolical institution, we observe a fast of forty days;" the latter *(Serm. 9 de Jejun.)* "It was the apostles, who by the inspiration of the Holy Ghost, established Lent." Again, St. Jerom *(Epis. ad Marcel.)* says: "The Montanists fast *three* Lents in the year, we fast only *one*. That they observe *three*, is a voluntary act of their own, but we observe *one, because we are obliged*." St. Augustine says: "Our fast at any other time is voluntary; but during Lent, we sin if we do not fast." Since Lent was observed by the *whole* Church, and its origin cannot be traced to any Bishop, Pope, or Council, it must be regarded as an apostolical institution.

Secondly, that to abstain from certain food and on

certain days, far from being superstitious, is in keeping with Holy Writ, and the practice of the apostles. With regard to the first, God had forbidden Adam and Eve to eat of the forbidden fruit ; and the Mosaic law forbade the Jews to eat the meat of swine ; again, the prophet Jeremias praised the Rechabites for abstaining from wine, because Jonadab, their father, had forbidden them the use of it. The apostles commanded the Christians (ACT XV—29) to abstain from things sacrificed to idols, and from blood, and from things strangled." And St. Paul (ROM. XIV—21) forbids to eat meat and drink wine, by which a brother is scandalized. Now, if for some good reasons God and His saints ordered to abstain from certain food and drink, why will not the Catholic church command also to abstain from certain food for the sake of mortification, and in order to appease the wrath of God by abstinence? The things created by God are all in themselves good ; and yet God did forbid Adam and Eve to eat of the forbidden fruit, not because that fruit in itself was bad, but for their mortification and self-denial. So did Moses forbid to eat the flesh of swine, not because it is bad in itself, but to teach them obedience ; in the same way, the Church of God forbids us to eat flesh meat on Fridays, not because meat in itself is bad, but for the sake of mortification. But Protestants say that St. Paul blamed the Collossians for saying (COLOS. XI—16) : " Touch not, taste not, handle not"; and again (v. 21) : " Let no man, therefore, judge you in meat or in drink." In reply I say, that St. Paul blamed them as they with the Jews made distinction between meats :—they considered some meats in themselves clean, and others unclean. Then, again St.

Paul speaks against those who thought that somethings were made by the evil principle, and that the use of flesh meat and marriages were bad, which is more clearly stated by him in 1 Tim. IV—3: "In the last times some shall depart from the faith...Forbidding to marry, to abstain from meats." Now St. Paul corrects these errors and says, that the union of man with woman in lawful wedlock, as well as all meats and drink, are made by God, and hence to be united in lawful marriage to a woman, as well as the use of all meats and drinks are in themselves good (v. 4): "For every creature of God is good, and nothing to be rejected, that is received with thanksgiving." And although St. Paul says that the observance of the New Moon, or of the Sabbath, is now abolished, yet at the same time he did not thereby abolish the observance of the *Lord's day*, or Sunday, which was substituted in the place of the Sabbath. In like manner, then, when he says, all meat and drinks are good in themselves, and marriage, lawful, he does not thereby say that virginity, which is recommended by him elsewhere, is an evil, nor that to abstain on certain days from meat for good purpose—for the mortification of one's flesh, and in remembrance of the suffering and death of our Lord—is bad.

But Protestants still hold their ground by bringing the words of Christ, *viz*: "that which entereth by the mouth defileth not the man." I reply, that Protestants quote the Scriptures as foolishly in their support as the devil quoted it against Christ our Lord Himself, when He had fasted forty days and forty nights in the desert. As to the above quoted passage, it is clear that

our Lord does not speak there of food taken in opposition to a precept of His Church, but merely of food taken with unwashed hands. But that something taken in the mouth against the will of God and His Church does defile the man, is clear likewise from the Scriptures. Indeed, did not Adam and Eve put the fatal apple in their mouths and thereby became unclean, and were turned out of the garden of paradise? Again, would not a Jew have been defiled by eating swine's flesh against the Mosaic law. Would not a drunkard also defile himself by indulging too freely in intoxicating liquors? In like manner, therefore, a Christian will defile himself by taking meats on forbidden days (unless there be a just reason for eating flesh meat,) not because meat is bad in itself, but because it is forbidden on certain days.

The days on which flesh meat was not taken by the early Christians, they were in the Eastern or Greek church, the Wednesdays and Fridays, in remembrance that Christ was betrayed on Wednesday and put to death on Friday: whereas the Western or Latin church observed Friday and Saturday, in honour of the death and burial of Jesus Christ. Now this practice commenced with Christianity itself, for Christ (MARK II—20) said: "But the days will come when the bridegroom shall be taken away from them (the disciples of Christ): and then they shall fast in those days." And St. Epiphanius, in his Catechetical Instructions, says: "An apostolic law has ordained a fast of two days in the week."

3. Now fasting appeases the anger of God, and satisfies His justice for the debt of temporal punishment due to our sins; and therefore it is a means of averting those

chastisements which, in this life, are the punishment of sin. Thus, we read in the Sacred Scriptures, that Judith, prepared by a life of fasting, was enabled to deliver her country from the siege of the Assyrians (JUDITH VIII—13);—that the Ninivites, by fasting, saved their city from the destruction denounced against it by the Almighty (JONAS III.—10);—that king Achab, against whom the prophet Elias had pronounced the severest judgment, averted those woes by fasting, for, after he had "fasted and slept in sackcloth, the word of the Lord came to Elias, saying: Hast thou seen Achab humbled before me? Therefore, because he hath humbled himself for my sake, I will not bring the evils in his days" (3 KING XXI—27). Again, Moses, David, Elias, Sampson, Daniel, and the Hebrew children during their captivity at Babylon, have fasted. St. Paul chastised his body and brought it into subjection "in much watchings, in hunger and thirst, in fastings often" (1 COR. IX—27). And our Lord says: (MARK IX—28) "This kind of unclean spirit can go out by nothing but by prayer and fasting." As good prayer and alms-deeds are acceptable to God, so is also fasting, according to the Archangel Raphael (TOBIAS XII—8): "Prayer is good with fasting and alms-deeds, more than to lay up treasures of gold."

4. Fasting not only bridles concupiscence, quenches the flames of lust, restrains the violence of the passions, but it also heals the distempers of the body. Fasting, indeed, is the best physic to prevent and remove many corporal distempers, and the surest means to re-establish a broken constitution; for it has often been proved by experie nce that diseases have been cured by abstinence and

fasting which obstinately defied all the power of the strongest medicines. By abstinence and fasting the monks of Egypt, Antony, Paul, Macarius, Jerom, Hilarion, and numberless other recluses and solitaries in the desert, prolonged their lives to an amazing length.

5. However, owing to the circumstances of times and condition of men, and the climates of various countries, not every one can abstain from flesh meat, or fast; but all and every one can abstain from sin, from intemperance, from thieving, from cheating, calumny, impurity, cursing, swearing and blaspheming. This fact admits of no dispensation, but is absolutely necessary at all times, in all places, and for all persons, both young and old, sick and healthy, rich and poor, during the whole course of their lives. Every one then should abstain from pride and ambition, from covetousness, from sensuality, from anger, from slander, gluttony, envy and sloth,—which have often led men into the snares of satan; they should abstain from overfondness for dress and display, curiously beholding vain and criminal objects; they should abstain from too much attachment to balls, gay assemblies, theatrical shows, stage entertainments, play-books, novels and romances. Our ears should be henceforth closed to all poisonous discourses, and only open to edifying instructions and Christian conversations; conformably to the morality of the Gospel, our tongues should abstain from slander and detraction, and be employed in glorifying the name of God, or singing His praises, in proclaiming His mercies, and craving pardon of our sins. In short, our hands should abstain from immoral actions, our hearts from irregular desires that war against the soul, our feet from dangerous and sinful places,

and all senses and faculties kept under due subjection and free from the dangerous occasions of sin. This is the true fast, says St. John Chrysostom ; for what does it avail to abstain from certain meats, and to wallow in sin ? what does it avail to refrain from drinking wine, and to be drunk with iniquity ? what does it avail to emaciate our faces and to grow pale with fasting, if our souls be full of pride, and black with envy and malice ? The condition, then, that must accompany our fasts is to renounce sin and so fast with a penitential spirit, with a contrite and humble heart; and with a pure motive of pleasing God, saying with the Royal Prophet, " create in me a clean heart, O Lord, and renew a right spirit within me."

CHAPTER IX.

THE DOCTRINE OF INDULGENCES, AND THE ORIGIN OF PROTESTANTISM.

" But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of palsy:) 'Arise, take up thy bed, and go into thy house'..And the multitude seeing it, feared and glorified God, that gave such power to men." (Matth. IX—6.)*

IT proved above that Christ our Lord gave power to His Church to forgive and bind sin, by breathing on the foreheads of the apostles and saying: " Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall bind, they will be bound." And by this power the pastors of the Church have been authorized to hear the confessions of the faithful,

* The text is read on the eighteenth Sunday after Pentecost.

and, according to the nature of their sins and their repentance, to forgive or retain sins. Now, besides that power, Christ gave also a general power to the Apostles of granting to the faithful such indulgences or favours as would be beneficial to them, and to oblige them to perform such penances and mortifications as would be salutary in curbing their passions and checking their sins: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven" (MATTH. XVIII—18.) From this we see, that the Church has been authorized not only to forgive and retain sin, but also to inflict temporal punishment, and to remit the same if it be deemed advisable, or to reduce it to a shorter duration, or to pardon altogether. The supreme tribunal of a state being empowered to exercise judicial powers according to the exigencies of time and circumstances, in some instances, condemns a man to imprisonment for a year or more, or fines him in various sums, or sentences him to be hanged or transported. Then, again, at times the authorities reduce the duration of the punishment, or remit it altogether, for some valid cause; and sometimes even the sentence of death is commuted into transportation, or the culprit is released altogether. Now, there are only two things that can hinder a soul from going to heaven, to wit, the guilt of sin and the debt of temporal punishment, for till that debt is liquidated, none can enter there. Consequently, when our Saviour says: "Whatsoever you shall loose on earth, shall be loosed in heaven" He manifestly includes both hindrances, and assures us also that when the pastors

loose the faithful from their sins by the sacrament of penance, or from the debt of temporal punishment by granting an indulgence, this absolution is ratified in heaven, and stands good in the sight of God Himself.

2.—An indulgence, then, is a remission of the whole, or part, of the temporal punishment, which remains due to divine justice for sin, after the sin itself and the eternal punishment have been remitted by the sacrament of penance. In the case of Adam and Eve, who after committing sin would have been punished eternally in hell, God pardoned the guilt of their sin and the eternal punishment on condition, that they should do penance for it by the labour to which God condemned them and all their posterity. Again, when God pardoned David his sins of adultery and murder, He told him, that he should be chastised by the death of his son, who accordingly died; and, moreover, another son was murdered by a brother, who afterwards rebelling against his father, forced him to fly, and then took his wives and abused them before the whole people. Here in these two cases we plainly see the pardon of sin separated from the pardon of temporal punishment. Now, this temporary punishment due to our sins must be suffered, either in this life, or in the next. Examples of the punishments in this life are the chastisement that God inflicted on our first parents and on David; an example of the punishment to be suffered in the other world is by supposing a man converted at the point of death, and having no time to suffer the temporal punishment in this life, he must, therefore, suffer it in the next, in purgatory. The reason why the temporal punishment is not remitted

along with the sin is, that if all punishments were remitted along with the sin, man would be inclined to look on sin as a trifling evil, and, consequently, would commit it with impunity. Now, what Adam and David suffered in this world, and what a person will endure in purgatory, is that temporary punishment which by the power given by Christ to His Church of granting indulgences is remitted in this world and in the next either wholly or in part.

That the ancient Church used to impose long and severe penances as temporal punishment, and used to reduce or altogether remit them, is clear from the case of the incestuous Corinthian, whom St. Paul had at first excommunicated and put under a penance, but afterwards, at the request of the faithful of Corinth, released, when he had given evident proofs of his real contrition and sincere conversion. And the Apostle declares that it is by the power of Christ and in Christ's person he acts in this matter: "For *what I have pardoned,* if I have pardoned any thing, for your sakes have I done it *in the person of Christ*" (2 COR. II.—10). Again, St. Cyprian, (Epist 18,) says, that the bishops of the Church granted, like St. Paul, a remission of the canonical penances and penitential works, by the mediation of holy confessors or martyrs, the abundance of whose merits might make up for the want of their brethren."

Now, that the Church can release in part, or wholly,*

* When the Church grants an indulgence, on the performance of certain good works (such as praying, visiting a certain number of times a Church or more, fasting, giving alms, and the like) the re-

the temporal punishments to be suffered in purgatory, is clear from the fact mentioned in the book of the Macchabees, that to offer up sacrifices and pray for the dead obtain from the Lord the release of sins; which means not to pardon the guilt of sin, but to release from their temporal sufferings.

3.—The virtues and good works of God's saints, of the Blessed Virgin, together with the infinite and superabundant merits of our Lord Jesus Christ, are offered to God by the Church to supply our weakness and insufficiency, and in satisfaction for our sins; for by *the communion* which the members of Christ's mystical body have one with another, they reciprocally receive help from each other, and are enabled to say with the royal Prophet (PSAL. CXVIII): "I partake, O my God, of all the good works of those who fear thee." The Scriptures inform us, that God spared Loth on account of the faith of Abraham; he also spared the Israelites on account of

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mission of the temporal punishment for a period of three months, ten years, and so on, during which time a person would be obliged to suffer that punishment either in this world or in purgatory, is called *a partial Indulgence*; when she cancels the whole and entire temporal punishment which one otherwise would have been obliged to undergo either in this world or in purgatory, such remission is called *Plenary Indulgence*; the same plenary indulgence, when extended to the whole Church, is called a *Jubilee*. The jubilee was granted to the Jews in the old law every fifty years, during which time the people of God enjoyed many temporal privileges, as we learn from Levit. XXV; and Num XXXVI—4; and now the Church grants us the jubilee every twenty five years with a view to enjoy the spiritual privileges, either to escape God's visitations here on earth or in purgatory, on condition of the performance of certain good works, as above mentioned.

Moses, and was willing to spare the Sodomites if ten just men could have been found amongst them.

4.—From the above we clearly perceive, how the Catholic doctrine of *Indulgences* is based on the Scriptures and confirmed by the practice of the ancient fathers. Hence, how wrong are the Protestants, who either through malice or ignorance, grossly misrepresent the nature of indulgences. They will tell you, that a papal indulgence is "a pardon for sins to come, or a license to commit sin." Now, no Roman Catholic, who knows his religion, believes the Pope to be invested with any such power. The Catholics know, that an indulgence is neither a pardon for sins to come, nor license to commit sins of any description, nor can it remit past sins, as no mortal sin can be remitted by any other means than that of penance, both as to its guilt and as to the eternal punishment due to it. They know, moreover, and believe, that the inherent guilt and eternal punishment of mortal sin can only be expiated by the precious merits of Jesus Christ, our Redeemer, applied to our souls in the sacraments; and that until sin is remitted by penance, no indulgence can be gained, as an indulgence necessarily presupposes the forgiveness of the sin as to its guilt and eternal punishment.

No Catholic, therefore, ought to be surprised to hear many such calumnies of the Protestants about indulgences when he comes to know, that it was the doctrine of indulgences that brought ruination on Luther, the originator of Protestantism, and his followers.

The occasion of granting the indulgence by Pope Leo at the time of Luther was this, that the lapse of

twelve centuries had materially impaired the basilica of St. Peter, which Constantine the Great first erected on the Vatican Hill. The old fabric was found to be in so decayed a state, that it was judged expedient to take it down and to build a new one. A plan to that effect, drawn by Bramante, upon a scale much more bold and novel than the former, was laid before the celebrated Michael Angelo, from whom it received some alterations and improvements. The boldness of the design suited the lofty genius of Leo X, and animated his exertions to complete the work, which Julius, his predecessor, had begun. For the encouragement of those who were inclined to contribute towards a work solely destined for divine worship, Leo opened the spiritual treasures of the Church, and annexed the gratuitous grant of an indulgence to their religious contributions. At the same time, he held out a grant of other indulgences to those who should engage in a crusade against the Turks. Preachers were appointed in every State of Europe for the publication of these indulgences granted by Leo—to explain their nature and spiritual effect, according to the doctrine of the Catholic Church. On similar occasions, when a crusade was set on foot, the Augustinian friars had been usually appointed to announce it from the pulpit. For this once they were disappointed, and had the mortification to see the Dominicans preferred to themselves. Warm with resentment, or with zeal for the honour of their body, the most popular preachers amongst them mounted the pulpit, and exerted all the oratory they were masters of, to efface the slur which they fancied had been cast upon them. Amongst the most conspicu-

ous, was Martin Luther, then in the thirty-fourth year of his age, and the twelfth of his religious profession. Equally rough and fiery in his temper, he broke through all bounds of decency in his invectives. The university of Wittenberg, and Frederic, Elector of Saxony, openly espoused his interest. Emboldened by this support, he began to inveigh, not against occasional abuses only, of which the Dominican preachers were accused of having committed, but against the very nature of indulgences, and the power of granting them.

Through jealousy, then, Luther preached against the doctrine of indulgences, his order feeling slighted on account of the Dominicans having received the power to preach the indulgences that year in preference to the Augustinians; hence the motive of his having began a reformation in the Church was vicious. More so as the Augustinians themselves had preached on previous occasions indulgences and collected money for some equally good purpose. No one can be scandalized at this great mischief done by a minister of the Church, when he considers that even the very first and noble creature, the angel Lucifer that was made by God Himself, turned against Him, and persuaded many other spirits to apostatise from their lawful Maker. Luther was another Lucifer, who turned against his Church, and persuaded many others to apostatise from her. Then, again, as Judas Iscariot, one of the Apostles, betrayed his master, Jesus Christ, so Luther, another Judas, betrayed his mother—the Catholic Church, to her enemies and tried, as it were, to kill her.

5.—Here one may ask, is it proper and lawful to preach

and grant indulgences, in order to get money? I answer that to preach and grant indulgences to the faithful, in order to get money for a private purpose and wordly motive, is not proper, but it is quite proper for public purposes, such as to build and decorate a church, which is dedicated to the worship of God; for the support of the people of a country who are suffering from the direful effects of a famine; or for the maintenance of a public hospital. Now, with regard to Church building, the Pope was not wrong in granting an indulgence to those who would contribute towards the erection of an august temple to the name of God in honour of the Prince of the Apostles. For we read in Exodus (XXXV—5,) that God Himself made an appeal to the Israelites to contribute towards the building of the Tabernacle and its different ornaments, thus: "Let every one that is willing and hath a ready heart, offer them to the Lord: gold and silver and brass...onyx stones, and precious stones." And accordingly (v. 20) "All the multitude of the children of Israel going out from the presence of Moses appeared with a most ready and devout mind to make the work of the Tabernacle whatever was necessary to the service and to the holy vestments. Both men and women gave bracelets, and ear-rings, rings and tablets: every vessel of gold was set aside...But the princes offered onyx stones and precious stones." This example, then, justified Pope Leo to collect money in granting indulgences to the faithful; and will justify in all future similar occasions.

CHAPTER X.

THE INQUISITION.

"For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest."—Rom. II—1.

THE Inquisition, a word of terror, is the cause of much prejudice against the Catholic church. Protestants hope that to object against the Catholics, the practices of the Inquisition will act like a torch in a powder magazine, and blow up the claims, the proofs, the truth, the divinity of the Catholic church. But Catholics smile at the simplicity of their opponents' hopes. For, every man acquainted with history, whether he is a Protestant or a Catholic, knows that the Inquisition can furnish no objection against the church.

Indeed, Protestant objections are drawn from the Spanish Inquisition, which, so far as it is objectionable, was purely of political origin, and has nothing at all to do with the claims of the Catholic church; like the Sicilian Vespers, and the massacre of St. Bartholomew's, were purely of political persecution against heretics and unbelievers to suppress immoral, blasphemous, and infidel doctrines; the rulers at that time were, in their wisdom, impressed with the idea, that it was the best mode of suppressing sacrilege, profanation, apostasy, magic and other crimes, which are corporally punished in every country, whether Catholic or Protestant. How many *witches* did the Calvinist ministers burn in Scotland? *(Lyons Hist. of*

St. Andrews) How many Papists did they persecute and prosecute? (*Arnot's Hist. of Edinburgh).* Then, again, various persons, such as Carlisle, have been lately imprisoned in London for blasphemy; and the Presbyterians of Scotland have shown equal zeal; for they, if I recollect well, lately had, two persons in prison in Edinburgh for the same crime. Thus do Protestants blame Catholics for what they themselves think it a duty to do.

Moreover, every one acquainted with English and Spanish history will confess, that the English Inquisition, or Court of High Commission, under Elizabeth was not behind the spanish Inquisition in rigor: the only difference between the two was, that there were more numerous and more unquestionable proofs of the injustice and cruelty of the former than of the horrors of the latter. Again, if Queen Mary put to death two hundred and seventy-seven Protestants for their rebellious opposition, Protestants have had ample revenge, through the first Protestant king, Henry VIII, who slaughtered sixty Catholics for denying his spiritual supremacy; and who through their merciless Elizabeth, persecuted, in most instances to death, and in all cases to utter ruin, twelve hundred Catholics, for their faith; and if Mary burnt her victims, Elizabeth hanged, quartered, embowelled and burnt hers. *(Lingard's Vol. VIII, reign of Elizabeth.)* In fact, Catholics have experienced from the Protestants one continued persecution more or less intense, in England, Ireland and Scotland.

In France, too, more blood was shed by the Calvinistic Huguenots on account of religion, than would have been shed by five hundred Spanish Inquisitions.

We must observe also, that while the Spanish Inquisition lasted, the Popes exerted their utmost efforts to control its action and prevent abuse. Abuses exist in all human institutions; the Catholic church cannot be responsible for the conduct of States and individuals which she condemns, nor for disorders which she has never commanded or approved.

With regard to the Roman Inquisition, Protestants often mention Galileo, but they cannot prove that he was treated cruelly. He was forbidden to teach his theory as an absolute certainty that the sun is stationary and the earth moves. Galileo's proofs, as is now admitted, did not demonstrate his theory. The authority of Scripture was apparently called in question; in order to avoid scandal, Galileo was allowed to teach his theory only as an hypothesis, until it should be fully proved. His imprisonment, of which so much has been said, was nothing more than a nominal and brief confinement to the apartments of the Fiscal of the Inquisition, or to the palace of Trinità del Monte, situated in the healthiest part of Rome. He himself wrote in 1633, that he had always been treated with respect. The story of his abjuration has not been proved; and were it proved, it would be a stain on his character, for the story is, that on rising after the abjuration he exclaimed. "Epur si move"—"It does move though." Can any one reconcile such a contradiction with his stern character?

If silence was at last imposed on Galileo, it was owing to his intemperate zeal and imprudence. At that very time his system was publicly taught at Rome as an hypothesis, without any interference from the ecclesiastical

authority. The system had warm advocates in the highest ranks of the Roman clergy. Since Protestants place so high a value on the authority of Scripture, they must admit, that, all things considered, there was nothing in the proceedings of the Inquisition not justified by the circumstances of the time, to save the authority of the Scripture from apparent contradiction with cosmological demonstration. The Church has never pronounced a dogmatic definition on the subject.

We must notice here, also, that Galileo's system was censured with the utmost severity in Protestant countries. Such men as Tycho Brahe, the great Protestant astronomer, Bacon, Alexander Ross, were opposed to it.

Much, indeed, might be said about the persecution of science by Protestants. For two hundred years England refused to adopt the Gregorian calendar, and chose "to quarrel with the stars" rather than agree with the Pope in counting time. Descartes, in consequence of his philosophical views, was most shamefully persecuted by the Churchmen of Protestant Holland. Galileo was neither exiled nor stripped of his honors and emoluments, while Christian Wolf, the most amiable of men, was wrongly accused, and condemned as an atheist by Protestants. Let Protestants who are for ever talking about the days of Galileo, remember their own Inquisition at that very epoch.—"The synod of Dort, that Protestant Council convened by Pope (Christian name) James, ratified its decrees in the blood of the patriot Barneveldt, and Moloch-like demanded for its victims whole hecatombs of its own children. With many Protestants the story of Galileo

is as fresh as though it were of yesterday, while they forget "those modes of Inquisition," as Burke said "that should never be mentioned to ears organized to the chaste sounds of equity and justice." (See *Biographie Universelle. IV—p.* 72, and *Hist. Palit. Blatter-Munich; Dublin Review on Galileo.)* Protestants would do better never to mention Galileo, in order that Catholics may not, in their turn, be forced to enquire into their own excesses of religious hatred.

The whole question of the Inquisition is reduced to this, that the Church has not, and never had, any connection with the Inquisition farther than this, that *some of her members*, through mistaken zeal, resorted to this cruel and unwarrantable means, for the purpose of suppressing immoral, blasphemous, and infidel doctrines. And that most of them were princes whose rights and lives were attacked by several heretics, who openly and secretly had tried to overturn their government, and seminate therein insidious venoms, in order to corrupt men and teach infidelity and immorality. As for the Church, she existed for ages without any such tribunal, and, with or without it, shall exist to the end of time. She is not responsible for abuses which must exist in all human institutions.

CHAPTER XI.

READING OF THE BIBLE; CIVILIZATION, AND SALVATION.

"Can any thing of good come from Nazareth?..Come and see."—John I—46.

PROTESTANTS charge the Catholic Church with forbidding the reading of the Bible. This is a mere calumny; for, the Catholic Church has taken always a great care to preserve the Bible before the invention of the art of printing. But for Catholic monks, whose labors transmitted manuscript copies of it from age to age, what would have become of the New Testament? Then, again, but for the infallible testimony of the Catholic Church, Protestants would not know that the Bible is the Bible; that she can have no reason to be unfavorable to the Bible, since her own authority is proved by it, even without considering it as inspired, and only regarding it as authentic history. The Catholic Church, indeed, places some restraint on the *indiscriminate* reading of the Bible in the modern tongues, but allows the translations accompanied by authorized notes explanatory of obscure or difficult passages. In so doing she acts with wisdom, for it is clear, from all past experience, that misinterpretation of the Bible may lead to the most terrific consequences, subverting faith, morality, and public order. But to say that the Catholic Church puts any obstacle to the reading of the Bible with authorized explanatory notes, and by those who can derive

profit from it, is a most injurious calumny. The readers have an obvious refutation of it in the well-known fact, that long before Luther was born, the Bible was translated into Italian, French, Spanish, German, Bohemian, and other languages. These translations were made for the people, and bought and read by them. Hence, even the Rev. Robert Adam, a Protestant himself, candidly declares that the Catholic laity are not debarred the use of the Scriptures—*(Religious World Displayed Vol. II. p.* 78.)

The Catholic Church, then, has never prevented the reading, but only unprofitable and unguarded, of the Bible; and in doing so, she is true to her high mission as the true Church of Christ, the guardian of faith and morality, the religious guide of men, appointed by Divine Wisdom. Her precautionary measures are a proof of her reverence for the word of God, while Protestantism, urging the reading of the Bible, without note or comment, without regard to capacity or prudence, shows rather a want of respect for the sacred volume. Fourteen or fifteen centuries ago, in the age when the canon of Scripture was first framed, St. Jerome inveighed in very energetic language against the pretension, that every one is a fit interpreter of the Bible.

2.—Protestants likewise pretend to say, that Protestant nations are superior to Catholic nations in industry, commerce, and general civilization. I reply in the first place, that modern civilization did not spring from Protestantism, like Minerva from the head of Jupiter. In skill, science, art, inventions, and discoveries, Catholic nations do not yield to Protestant countries;

it is an historical fact that the most important discoveries, in every branch of art, science, and industry were in great measure made by Catholics—who first invented the telescope, to further the science of Astronomy, but Galileo, a Catholic? who discovered the New World, America, but Colombo and Americo Vespazio, Catholics? who discovered the passage to India through the Cape of Good Hope, but Vasco de Gama, a Catholic? who were the first great mariners and masters of the sea; but Catholic Genoese and Portuguese?*

Again, are not painting, sculpture, music, and architecture all entirely Catholic? Has any Protestant country a building like St. Peter's Church, the Dome of Milan, the Dome of Antvert, the Dome of Cologne? Who had founded all the Universities in Europe, but Catholics, and in Catholic times? Indeed, every nation in Europe, by the proudest monuments, such as Oxford, Cambridge, Bologna, Sorbonne, Salamanca, bears irrefragable testimony to the untiring exertions of the Catholic Church for the promotion of the arts and sciences.

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* Neither is the art of printing (with moveable types) the invention of Protestants, as it was invented in Europe before the time of Luther. The Dutch say that it was invented by Lawrence Coster between the years 1420 and 1426 in Haarlem. The Italians attribute the art of printing to Panfilio Castaldi, a Venetian, before 1440, who communicated it to John Gänsfleisch of Guttenberg, by whom it was perfected. But most of the writers say that John Gänsfleisch of Guttenberg invented the art of printing in Strasburgh, in 1436, which was improved in Mayence by Fust and Schaiffer in 1440. Now all these three Germans were also Catholics, as they were connected with the Archbishop of the place regarding the printing of books, and flourished before Martin Luther began his so called reformation.

No wonder, then, that the candid Colonel Mitchell, in his *Life of Wallenstein,* should declare that "deep and indelible is the debt which religion and civilization owe to the early Roman Pontiffs and to the Church of Rome. They strove long and nobly to forward the cause of human improvement." Again, Burke says: "France alone had produced more eminent scholars, than all the Protestant Universities of Europe." Gibbon says: "One monastery of Benedictine monks, gave to the world more works of learning than both the Universities of England." Lord Hutchinson lastly addressed the British House of Lords: "Catholicity, which has this night been the subject of so much abuse, has been the belief of the most extensive and enlightened nations of Europe and of the most illustrious characters, that ever did honour to the name of man." *(Cob. letter I; Lingard's Tracts* p. 63.) Indeed, what would Europe be without the civilizing influence of the Catholic Church? The Catholic Church civilized the Huns, Goths, Lombards, Franks, Saxons, the ancestors of all modern European nations: by the side of this immense result of Catholic influence, you cannot name a single nation reclaimed from barbarism by Protestantism. In North America, Protestantism has not civilised a single Indian tribe; the ancient possessors of the soil of the United States have been exterminated or driven to the Western prairies. In the whole of the South, Central, and North American States, every civilized Indian tribe has received its civilization from Catholic Missionaries. Catholic Missionaries are also doing their utmost to civilize the African tribes, the Chinese, the Indians, the Australians,

and in many of these places their efforts have been eminently successful.

I reply, in the second place, that industry, commerce, and other material improvements have nothing to do against the claims of the Catholic Church to be the only true Church of Christ. "There is no relation," as Mr. Baine justly remarks, "of cause and effects between a magnificent iron foundry and a Divine revelation, and what consequences exist in, what facts may flow from, what moral or divine truths there may be connected with a spinning-jenny, is not perceived by the Catholic mind." *(Baine Sect. XI.)*

Did Christ come to teach men the arts of commerce, to render them skilful money-makers, to train them in the construction of rail-roads, steam-boats, and cotton factories? "He has said: My kingdom is not of this world"—"In this world you shall have distress"—"What will it profit a man, if he gain the whole world, and lose his own soul?" Those who are for ever making earthly success, wealth, and power a test of religious truth, are like the carnal Jews, who awaited an earthly Messiah: "the blessing of Esau, the fat of the earth" has always appeared to Christians the least desirable of all blessings; they fear receiving their reward on earth, and having none in Heaven. If wealth and material power are signs of divine truth, the Roman empire ought never to have forsaken its idolatry for Christianity. The whole objection is groundless. "God," as St. Augustine remarks, can give temporal blessings to the good as well as to the wicked."

3.—Protestants charge the Catholic Church of uncha-

ritableness, because she teaches that there is no salvation out of her pale. I reply, that truth must be said at any cost. Now, it is a truth that Christ our Lord said "who does not believe and is baptized shall be damned," and "who does not hear the Church, let him be to you as a heathen and a publican."; and St. Paul declares "they that do such things, shall not inherit the kingdom of God" (GAL. V—20.) Now, in the first place, if men could be saved in all religions, there would be no necessity for the Christian religion; Christ would have ordered his Apostles to no purpose to go and preach to all nations. His command that all men should believe, in order to be saved, would have had no meaning. If Christ had founded a church, all that she teaches as the Church of Christ must be believed, for all her doctrines rest on the same infallible authority of Christ.

In the second place, we have already proved, that there is only one true church, as there is only one Lord, one faith, and one baptism, and that the Catholic Church is that one true fold. Hence, it is not only not uncharitable, but very charitable in Catholics to declare to the world what is laid down in Scripture, which teaches that sects, and heresies, and schisms are sins which exclude from heaven. Then, again, take confession, for instance; has it been instituted by Christ as a means of salvation, or has it not? There is no medium. If confession has not been instituted as a means of salvation, then there is no obligation to have recourse to it; but if it has been established as a necessary means of salvation for all who have sinned after Baptism, then no one who has thus sinned can be saved without it. Are

our adversaries prepared to say, that God has obliged Catholics, under pain of eternal loss, to confess their sins to the priest as His representative, but that He has not obliged Protestants to do so? The same reasoning holds good in regard to every religious duty. In other words, if there is any divine religion, there can be but one, and out of it, there can be no salvation.

Here I wish my readers to remark well, that all baptized children of Protestants who die before they sin *mortally*, and before they embrace and believe error, are members of the true Church. Again, all those sincere people belong to the *soul* of the Church (those who *openly* profess Catholic religion belong to the *body* of the Church), who being baptized, and believing the essential truths of Christianity, and who are prevented from believing it in all its details, not by carelessness, nor temporal interest, nor human respect, nor the spirit of obstinacy, nor by malice, but simply because they never doubted, and never had sufficient means of knowing the truth, which they would embrace at once and with gladness, could they only discover it—all these, I say, belong to the soul of the Church, and will be saved, if they lead good lives, and do not violate God's will. And I hope that great numbers of Protestants are thus saved, not indeed as Protestants, but as belonging to the soul of the Catholic church, the only true Church of Christ.

The case of heathens differs considerably from that of baptized Protestants. Heathens, Mussulmans, Jews, &c., who are in error inculpably, and serve God to the best of their ability, according to the light which they possess, and are ready to do all that Heaven may desire

from them, will certainly be saved. They may never receive the baptism of water, but for them what is called in the Catholic church the *baptism of desire* is sufficient. By the baptism of desire they become members of the true Church of Christ, the Catholic Church, and are saved only as members of her communion. In other words, there is only one way to heaven, but there are several ways that lead to the Catholic Church; for, besides the *baptism of water*, there is the *baptism of blood*, or martyrdom suffered by an unbaptized person for the faith of Christ, and the *baptism of desire*, of which I have just spoken. How many are saved by the baptism of desire, whether they are few or numerous, is known to God alone; we may cheerfully leave it in the hands of God, whose boundless mercy extends to every human soul, and never allows one to perish except through its own grievous fault. St. Thomas of Aquinas says that if a man sincerely desires to know the truth, and observes the moral law to the best of his power, God, if necessary, will send an angel to enlighten him, and lead him into the Catholic Church, rather than allow him to perish. Thus we read in the Acts, that an angel was sent to the Centurion; and it is worthy of observation, that the Centurion received the Holy Ghost, and therefore became a member of the Church, before he received the baptism of water.

But we must remember, that all this holds true only in regard to those who are invincibly ignorant of the true Church. It does not by any means apply to that class of persons, who have an opportunity of knowing the truth and wilfully neglect it; who close their eyes

against the light, and stifle the warnings of conscience. They do not wish to make the sacrifices which their conversion to the Catholic church would require. They act like the Areopagites, or Felix, the Roman Governor, who told St. Paul, that they would hear him another time; or like the Jews, who stopped their ears and stoned St. Stephen.

CHAPTER XII.

WHETHER BAPTISM BY IMMERSION, AND BAPTISM OF ADULTS ONLY WAS INTENDED BY CHRIST.

"All we who are baptized in Christ Jesus, are baptized in His death" Rom. VI–3.*

ELSEWHERE I have said a great deal on the nature and necessity of baptism. Here I draw the attention of my readers to the practice of the Catholic Church, which is observed in many places; firstly, to confer the sacrament of baptism by *infusion* or the pouring of the water on the head of the person that is baptized; and secondly, to the baptism of infants. Now, the above practices are not only not against the Scripture, but are, moreover, well suited to all the circumstances and periods of life. The practice of the Baptists to baptize by immersion, and adult persons only, though not against the written word of God, yet is not suited to all the circumstances of time, nor adapted to the wants of human life.

* This text is read on the sixth Sunday after Pentecost.

Indeed, with regard to the first point, I ask, how an infirm or expiring man could possibly be immersed in water? How could it be adapted to a martyr in prison? How could such quantity of water be always provided as would suffice to immerse the guards or the prisoners in great numbers when they are to be baptized secretly? In case of necessity it is even more practicable to baptize persons by sprinkling water over them than even by pouring over; say, for instance, in the case when a ship is being drowned or a house is being burnt. Now, the sacraments were instituted by our Saviour for the sake of man, and therefore that method of the sacrament which is suited to the necessity is good and valid. And Christ, our Lord Himself, by saying "Sabbath was made for man, and man was not made for the Sabbath," taught us to take the spirit of the law, and not to adhere always to the letter of it. And as He cured many on the Sabbath day, on the score that benefit is conferred on man, so likewise the Church baptizes men by *infusion* or *aspersion* when one or the other form of baptism is more suited to the exigency of the case. Hence, the example of Christ who was baptized by immersion, and other cases mentioned of persons having been baptized by immersion is not to the point. For, not every thing that Christ or His Apostles did are for our imitation. For instance, He washed the feet of His apostles, and told them to do the same; and yet we see that this custom is neither observed by the Baptists nor was it observed by the old Christians, as that was only a sign of brotherly love. Again, the followers of Christ were to perform miracles, as is said in the last chapter of St.

Mark's Gospel, yet that gift was restricted especially to the first Christians only. Really, Baptists are like the Pharisees, who *strain at gnats and swallow camels*, that is, they are very particular as to the form of baptism, and neglect to confess their sins to the priest and obey the Church, which Christ commanded; to offer up the sacrifice of the body and blood of Christ, which likewise our Lord ordered when He said: "Do this in commemoration of me." Lastly, the sacrament of baptism is necessary; and as to any particular form, it is all good, provided it really does wash the man with water, according to the meaning of the word to wash. For instance, I can wash myself by either immersing in the river or by pouring water over me by means of a goglet, or even by sprinkling with my hand. Hence St. Paul (EPHES. V—26) calls Baptism *the laver of water*, which certainly means a vessel for washing. For instance, there was a basin placed in the court at the Jewish tabernacle, where the officiating priests washed their hands and feet, and the entrails of victims. Hence Greek lexicographers say that *baptizo* and *bapto* mean both to plunge in, or wash with, water. Indeed, what the Baptists will say concerning 1 Cor. X—2 where St. Paul says that the Israelites were baptized unto Moses in the cloud and in the sea; and Heb. IX—10, Mark VII—4, and Luke XI—38, where several *washings* of the Jews, of cups, and pots, brazen vessels, and of tables, are mentioned? Then, again, are not there several instances mentioned in scripture which afford a presumptive argument in favor of another mode of baptism, as where we are told of great numbers added to the Church in one day; whilst

we have nowhere any intimation of converts being led to any pond or river to be baptized?

2. Concerning infant baptism, we must bear in mind that what was done by the Apostles and the first Christians was Christ's teaching. Now, as we observe and sanctify Sunday instead of the Jewish Sabbath, on the authority and tradition of the Church; so, likewise, we baptize infants on the authority of the constant tradition of the Church, which in every age administered baptism to infants; and consequently the practice must have been derived from the Apostles. "The Church hath received" says Origen, *Lib. V. in cap.* 6 *Ad Rom.* a tradition from the Apostles, to give baptism also to little ones" St. Cyprian, in the same age, says *(Lib. III. Ep. ad Fidum)* "It seemed good, not only to him, but the whole Council, that little ones should be baptized, even before the eighth day." (See also *Clement Ep.* 4; *Epiphanius Heres,* 28; *Augustine, de Origine Animarum; Counc. Nicen. Decret,* 3 *de Baptist)*—And, indeed, not every thing which concerns the discipline of the Church or its doctrine was written, as St. John says in his Gospel, as well as in his Epistle. Nor did Christ order the litigants to consult the Bible, but to refer to the decision of the Church, which he made the depository of his teachings, and to which He gave the Holy Ghost—the Spirit of Truth—to abide with her, and to teach her all truth till the end of the world.

Now, the reasonableness of baptizing infants is manifest from this, that no one can go to heaven who has not been baptized, according to Christ, John III. 5: "Verily verily, I say to thee, except a man be born again of water

and the Holy Ghost, he cannot enter into the kingdom of God." In this passage our Lord comprehends every one—men and women and infants; for the word is general. Now, infants may die, for in that period life is freely exposed to death; and hence, if they die without being baptized, they surely will not enter the kingdom of God.

But one might say that infants have no sin. In reply I say, they have no *actual* sins, or sin of their own; but that they are born in original sin, as is clear from Rom V—12 "Wherefore as by one man sin entered into this world, and by sin death: and so death passed unto *all* men in whom all have sinned...even over them also who have not sinned after the similitude of the trangression of Adam." As every one has sinned in Adam though not by his own personal transgression, so likewise (ROM. VI.—): "All we who are baptized in Christ Jesus, are baptized in His death...by baptism...that our old man is crucified...that the body of sin may be destroyed." Now, according to the Apostle, *all* are born in the sin of Adam; and also that *all we* who are baptized are cleansed of the sin of the *old man.* Here, then, there is no distinction made between grown up persons and infants. Neither can one say, that it is useless to baptize infants, as they do not understand, nor can they conceive an act of faith, which is required by Christ (MARK XVI—16): "He that believeth and is baptized shall be saved." In reply to the above passage I say, that in that place, Christ our Lord spoke to the Apostles principally concerning the necessity of faith for salvation, and indirectly of baptism. Now, faith in Christ was not preached to

the infants, who are incapable of understanding, but to grown up people. "All those who hear your preaching and will believe in Me and are baptized, will be saved: but those that will not embrace My faith, will be damned." And therefore He lays great stress on the word *belief*: "but he that *believeth* not, shall be condemned" and, "these signs shall follow them that *believe.*" But that infant baptism was included in the precept of our Lord, is clear from that word of Christ, that no one can go to heaven unless he be baptized. There the command is imperative and obligatory, and no exception is made for infants. Then, again, we read in the Acts of the Apostles (II—38 *et seq.:)* "Do penance and be baptized *every one of you* in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you and to your *children.*" Here clearly is said to baptize every one, even children.

Understanding or knowledge, therefore, is not required in order to receive the sacrament of regeneration. For this reason, that as without their knowledge children were brought into existence by their parents, and were born in original sin, and became children of wrath, so likewise it is proper to regenerate them by baptism—to make them children of God without their knowledge. And, indeed, when infants and other little children are sick, their parents, without their knowledge and consent give them medicine, even when they are reluctant. Why, then, will we wait for the knowledge and consent of our children, in order to get them cured of their spiritual malady? Is not their soul, if not

more, at least, equally-precious to God and to their parents? As, then, bodily remedies are applied to infants without their faith, which is supplied by the parents, so, in like manner, the faith of the Church, the spiritual mother of all the faithful, is quite enough for the baptism of infants. In confirmation of this there is a great analogy between our baptism and the circumcision observed in the Old Law. Now, circumcision was a sign of the covenant of God with the Israelites, by which the Israelites were acknowledged as the people of God, just as by Baptism, Christians become the children of God. Well, for circumcision the consent and faith of infants were not required, for male-children were ordered to be circumcised eight days after their birth, as we read in Levit. (c. XII v. 3.); in the same way, then, for baptism the faith and consent of infants are not requisite. But the Baptists will urge, that Christ was baptized when thirty years old, and that His age should be the model of all others who are to be baptized. To this I reply that, in the first place, Christ received the baptism of St. John the Baptist, which had not the virtue of forgiving sin, but it was a baptism of penance, as we read in the Acts of the Apostles (XIX—4): "John baptized the people with the baptism of penance, saying: That they should believe in Him Who was to come after him, that is to say, in Jesus." So much so, that those who were baptized in the baptism of John, were re-baptized in the baptism of Christ, in order to obtain the remission of their sins. In the second place, we must remark, that Christ was baptized at a mature age, not that He needed it, for He was without sin, but only to fulfil the law—that He had

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complied with all the law and ceremonies of the Old Testament which were in a way conducive to sanctity, lest people would say that he was a transgressor of the law. In the third place, Christ did not fix any particular age requisite for baptism, but simply ordered His Apostles to baptize in the name of the Holy Trinity, and said: "unless one be re-born of the water and Holy Ghost, he will not enter into the kingdom of God." Now, unless we say that He made an exception for infants, every one, of all ages, is included in this commandment. And since He had said to His Apostles "Do not forbid children to come to me, for theirs is the kingdom of God," He surely meant to baptize them also, as without baptism no one can go to heaven, according to His own saying. And since the life of infants is precarious, it is safer and better to baptize them lest they might be deprived of the beatific vision of God by death caused by any trivial accident.

CHAPTER XIII.

DEVOTION TO THE BLESSED VIRGIN.

"Hail! full of grace, the Lord is with thee: blessed art thou among women." Luke I—28.

ALTHOUGH the Catholic Church honours the pre-eminent prerogatives of the Blessed Virgin with a degree of veneration *infinitely inferior* to that which is due to God, still she maintains that the devotion and veneration, which we pay to the Blessed Virgin, are authorised by Scripture itself. Indeed, after God, and our Lord Jesus Christ, Scripture

does not bestow upon any saint greater blessing and dignity, than upon the Blessed Virgin. The reason is that she was the mother of Jesus Christ, and from her flesh and blood the body of our Saviour was formed. Hence, the Angel Gabriel saluted her with the most profound respect: "Hail! full of grace, the Lord is with thee: blessed art thou amongst women." She being, then, chosen to be the mother of the Messiah, was naturally above all the other daughters of Eve, as of her, in preference to others, the Son of God was pleased to be born. And since "The Holy Ghost came upon her," and the power of the "Most High overshadowed her," and the "Holy Thing" which was born of her was called the "Son of God," she cannot be held as an ordinary woman.

That she held great rank amongst other women, is clear from the words of St. Elizabeth, who, when she saw her at her own house, was astonished that such a great personage as the mother of God should deign to visit her (LUKE I—42): "And Elizabeth cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me"? Again, the circumstance which places her above all others, is her maternity combined with virginity. She is a virgin and yet a mother! This alone, while it exalts her above all other women, (since no other woman was ever so blessed as to be a mother and yet remain a virgin) puts to shame those unhappy men who seem to glory in reviling the blessed mother of their Redeemer, by calling her an *ordinary woman*, whose Son they adore. Unlike these men was the woman mentioned in the Gospel (St. Luke XI

—27) who, when she heard the wisdom of Christ, said to our Lord "Blessed is the womb that bore thee, and the paps that gave thee suck."

One may say that even the chaste and courageous Judith was addressed (JUDITH XIII—23) "Blessed art thou, above all women upon the earth." And again, (JUDITH XV—10) "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. For thou hast done manfully, and because thou hast loved chastity, thou shalt be blessed for ever." But there is a great difference between the two: Mary is called blessed, because she was virgin and mother of God; and Judith was blessed as a chaste widow and warrior.

Lastly, the Blessed Mary herself bursts forth in the spirit of prophecy, and foretells (LUKE I—48) that *all generations shall call her blessed;* and all generations, during fifteen hundred years, did so, and seventh-eighths of Christianity do so at the present day. This shows that the veneration and honour due to the mother of God is by the will of God Himself, and not by ignorance or human superstition. For had it been through ignorance or enthusiasm, it would have long since been destroyed and brought to an end, as many heretical sects have tried their utmost to do away with the veneration of the Blessed Virgin, but failed. Such is the force of truth. For instance, towards the close of the fourth century, Nestorius denied the veneration of the Blessed Virgin and said: "We should not say that Mary is the mother of God, lest we may seem to make a goddess of that virgin; by doing so, we would justify the practice of the pagans, who give mothers to their gods" The above utterances gave great scandal to

the Christian world—whereupon Nestorius was condemned at the General Council of Ephesus, and Mary was called the mother of God, just as a woman is called mother of her child, though she is not the author of its soul. The Blessed Virgin said that all generations shall call her blessed, and all generations in truth do call her blessed. When the Apostles were preaching and converting all nations to the faith of Christ, the Jews used all their powers to stop the growth and the propagation of the Christian religion, but failed. Gamaliel, a learned divine of the Jews, told them that if the preaching of the Apostles, and the conversion of the Gentiles and the Jews, proceeded from human power, they should soon come to an end; but if they were from God, no one could check that religion and its spread throughout the world. So, with regard to devotion to the Blessed Virgin, had it been from ignorance or superstition, it would have long ago ceased to exist, as Nestorius and other heretics wanted to destroy it. Not only has it not been checked, but it has increased every where—in Europe and Asia, in America, and Australia.

Besides the above, Christ says (JOHN XII—26): "If any man serve Me, him will My Father honour." Now, the Blessed Virgin is to be honoured on this ground, that she served God and our Lord Jesus Christ with greater fidelity than any other saint.—For nine months did she carry our Redeemer in her virginal womb; she suffered with Him at the crib of Bethlehem, wept over His infant body, and wiped away His tears; she sorrowed when He bled in the temple; fled with Him to Egypt; tended Him during youth, and was sanctified by His divine

companionship during thirty-three years. She was the companion of all His sorrows, sufferings, and tortures; her soul was transfixed by every wound He received; her tears were mingled with every drop of blood which He shed; she was found at the foot of the cross, when all had abandoned Him; and was found among His Apostles on the day of His ascension and on the day of Pentecost.

2.—But Protestants say that Jesus despised Mary (JOHN II.—46) in these words: "Woman, what have I to do with thee." In reply I say, that the above passage is rendered so by the corrupt Protestant translation, but according to the Vulgate, which even the *protestant* Grotius considers the *safest version*, our Saviour's words are: "Woman, what is it to thee and to me?" which is consistent with the text and the occasion. For, Christ and His mother were invited to the wedding, and it was not their duty to provide wine, but it was the duty of those who had invited them. Hence, He meant to say: "Mother, you tell me to perform a miracle on behalf of the host, but what have we to do with their festive arrangements? let them attend to such things themselves." Whereas, if the Protestant versions were true, then the fact of Christ being always with His blessed mother would militate against His words—which idea certainly is too absurd to think of. For, it would make our Saviour (whose *example* we are all bound to imitate) *despise and contemn his own mother*.

Christ our Lord, who taught us to *honour our fathers and mothers*, not only did not despise His own mother, but honoured her and was subject to her. Indeed, Mary was honoured by being invited with him to the marriage; she asked Him to work a miracle, which she *knew* he could per-

form, and did not seem hurt by the *apparent* refusal of Jesus. But the solution of the whole difficulty is found in the fact that He works the very miracle requested by Mary, immediately after. Thus He works His *first miracle* at the suggestion of Mary. Besides, we must remember, that He sometimes acted in His character as God, and sometimes as man. As God, He taught us through Mary to observe all the decent rules of human society and propriety; and as man, He obeyed her and complied with her request.

But Protestants, again, say that He upbraided her when (LUKE XI—49) He said: "Didst thou not know that I should be about my Father's business?" I reply that Jesus, as God, taught us in Mary, to prefer the things of God to those of our carnal parents, just in the same way as He told His disciples: "Whoever loves his father and mother more than Me, is not worthy of Me." By which he did not forbid them to love their parents. Then they say that when a woman said: "Blessed is the womb that bore thee, and the paps that gave thee suck" He said: "Yea, rather blessed are they who hear the word of God and keep it." Here also He did not deny that His mother's womb and paps were blessed, but He meant that to love God and serve Him is a greater blessing. Protestants insist further that when He was preaching (MATTH. XII.—46), some one having said that His mother and brethren wanted to see Him, Christ replied: "Who is my mother, and who are my brethren? —Whosoever shall do the will of My Father, who is in heaven, he is My mother and My brother." In reply, it is to be observed that Christ our Lord did not deny Mary to be His mother, as

these words would seem to imply, but He merely meant to say, that whoever does the will of God, becomes *spiritually* a relative to Him, as Mary was His mother naturally. Also, that as He was then preaching the word of God for the conversion of sinners, it was more incumbent upon Him to attend to the higher call of duty, and continue preaching, than to attend to His mother and brethren at that time, which was less important.—That no private or domestic concerns should be allowed to interfere with, or hinder, us in the discharge of our divine obligation or religious duties.

Now, as Christ obeyed His mother by performing the miracle at Cana of Galilee, and went with her from the Temple of Jerusalem and was subject to her, so here He did not disown her ; and when dying on the cross, He with His dying breath commended her to the affectionate tenderness of His beloved disciple.

3. The ancient fathers of the Church have also honoured the blessed mother of God. For instance, St. Augustine (*Serm. on the Annun.*) says : " By what praises, O sacred Virgin, I may extol thee, I know not, since thou hast been deemed worthy to bear in thy womb Him whom the heavens are unable to contain." St. Epiphanius (*Adv. Haeres Lib* III *P.* 2) : " Truly life itself was introduced into the world by the Virgin Mary...Eve brought to the human race the cause of death...Mary brought the cause of life." Photius, the leader of the Greek schismatical Church (*Serm. de Nativit*) says : " But you, O Blessed Virgin, and also mother of the Eternal Lord, our propitiation and refuge, *interceding for us with your Son and our God*...vouchsafe to render us your panegyrists" Even Dr. Pearson, a Protestant (*Exp. of*

Creed p. 178) says: "We cannot bear too reverend a regard to the mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself."

4. But there have been some heretics, and there are still some Christian sects, who assert that the Blessed Virgin, the mother of Jesus, had other children after Jesus Christ. And their ground for so believing is, *firstly*, the words of St. Matthew (I—25:) "And he (Joseph) knew her not *till* she brought forth her first-born son." So that till Christ was born, she was a virgin, but after His birth, she must have lived with her husband, Joseph, as other married women; *secondly*, that Christ is called by St. Matthew the *first-born* son of Mary, therefore she must have had other children afterwards. More so, that (MATTH. XIII—55) James, Joseph, Simon, and Jude are called expressly the brothers of our Lord.

In reply I say, with St. John Chrysostom, that *till*, in Latin "*donec*" is put there by St. Matthew only to show that the Blessed Mary was a virgin up to the time when she brought forth Jesus; and that it does not go to prove that afterwards she lived like any other married woman. St. Matthew wants to show us her conception by the grace of the Holy Ghost, and that she had in no way suffered the loss of her virginity. For instance, we read in Genesis (VIII—7) that "Noah sent forth a raven which went forth and did not return *till* the waters were dried up upon the earth," although afterwards the raven did not return. In the Psalms (CIX—1) it is said: "Sit thou at my right hand: *until* I make thy enemies thy foot-stool," although the Messiah sat *always* at the right hand of God. Again (2 KINGS VI—23): "There-

fore, Michol, the daughter of Saul had no child *till* the day of her death" that is, she *never* had a child.

To the second objection I reply that in Holy Writ the term *first-born* is used to designate him before whom no other was born, although that first-born might have been the *only* child, as is clear from Exod. IV—22 ; and XIII—2. Lastly, James, Joseph, Simon, and Jude are called the brothers of our Lord in the same sense as St. Joseph, the spouse of the Blessed Virgin, was called His father. They were, according to Hegesipus, the contemporary of the Apostles, the sons of Cleophas, the brother of St. Joseph, the spouse of Mary ; and hence they were a kind of cousins to our Lord in one sense. Then it must be noticed that the Orientals call brethren even those who are distantly related, and likewise term parents those who are their masters or protectors. Besides, if James, Joseph, Simon, and Jude were the sons of Mary, why would Christ recommend her from the cross to St. John, the son of Zebedee, in preference to her own sons ? This clearly shows that Mary remained always a virgin after the birth of her first-born Son Jesus, and that she never had any other children.

5.—Now, we honour the Blessed Virgin not only because she is the mother of our Lord Jesus Christ—the most exalted being—but we also praise her, in order to imitate her virtues, and tread the same path of righteousness which obtained for her such exalted dignity on earth, and raised her above all the choirs of angels and saints in heaven. As we are commanded to say in the Lord's prayer " Hallowed be thy name," not in order that by our words or praise God's glory will be increased, since He

is full of glory in Himself from all eternity, but that His goodness and sanctity may be known to all mankind, and that by knowing and serving the one and true God on earth, we may obtain eternal life in heaven (for, Christ says, "this is eternal life that they may know that you are the only one and true God, and Jesus Christ whom you have sent,") so, in the same way, all praises and honors bestowed upon the Blessed Virgin by the Scriptures and the ancient and modern Church are calculated not only to revere her exalted dignity, but that we may draw some spiritual benefit by following her example. Hence, St. Augustine very justly said "when we praise any saint, let us not be slow to copy his virtue."

The principal virtues which distinguished the mother of our Lord, were her great humility, chastity, obedience, and charity. She showed her humility when she said to the Angel Gabriel that she was merely a handmaid of the Lord, although the Angel had told her that she had found grace with God, that the Holy Ghost was to overshadow her, and that she was to bring forth the Saviour of the World. According to her own saying (LUKE I—48 & 52), she was elected by God to be the mother of His Son because of her humility, while mighty ones have been cast down because of their pride. Indeed, the angels lost their seats in heaven, and Adam and Eve, the garden of paradise through pride, while the humble Mary was made the mother of God, and the few illiterate fishermen were made preachers of the good tidings of the Gospel in preference to Plato, Aristotle, Cicero, and other philosophers. Although she might have attributed this dignity to the royal blood of David, from whose family she was

descended, yet she never boasted of it, but thanked God that he had shown mercy to the descendants of Abraham, who was the father of all the Jewish tribes. This should teach us not to make a great ado of the importance of our lineage, rank, or position, but, like Mary, we should remember that we are all equal before God, whose children we are.

Her chastity was unparalleled, for she is called by the Evangelist *virgin;* and when the angel said that she had to give birth to a son who would be the great Redeemer, she became alarmed, as she feared to suffer the loss of her virginal purity, and said: "How shall this be done, because I know not man?" That is, she had preserved her pure and immaculate body in the same state of original innocence in which it was when she first received from her Maker the breath of life.

Hence, in her was literally fulfilled what was predicted by Isaiah the Prophet (VII—14): "Behold, a virgin will conceive and bring forth a son, who shall be called Emmanuel, that is, God with us." If, as it is said, after death no one shall marry and shall be given in marriage, but all will become spiritualized, like angels of God, what great honor and praise is due to a woman who in her flesh and in a married state possessed that purity and sanctity of innocence? Yes, it was her unpolluted virginity that drew down the Saviour of the world, and caused the new Adam to be born of her pure flesh in perfect innocence and honor. With good reason, then, does say St. John Chrysostom: "Since then virginity began to blossom, when the flower of virginity, Jesus Christ, appeared in the world." Indeed, neither the sun, moon,

nor stars ever shone so brilliantly since their creation, as the glorious and virginal soul of Mary, by the divine ray of the Son of Justice, who appeared through her womb as through a cloudless and serene sky; nor did the rose or lily ever render the atmosphere so agreeable, as the candid and all virtuous heart of Mary, through whom the Son of God filled the world with the perfume of divine love. We read that King Solomon—the wisest and the richest of all the kings—built a temple to the name of the living God, and adorned it with a profusion of gold, silver, and precious stones; and he was considered the happiest man when God, by means of some visible signs, manifested his acceptance of the building and of his offering. The heart of Mary must have been a greater and richer temple, decked with far more precious ornaments, since it was not the shadow of the presence of God, but the Son of God, that truly and substantially descended into her womb, and dwelt for nine months in it, and as a babe was nourished by her.

The obedience also of the Blessed Mother of Jesus was perfect. She did not in any way murmer when she was called upon to go to Bethlehem while in an advanced state of pregnancy. She went in obedience to the command of an earthly king, knowing well that kings are instituted by God himself, and that it is right to obey a lawful king. Now, in performing this act of obedience she had to suffer much, not only from the inconvenience of the journey and the inclemency of the weather, but also for the want of any inn or dwelling place, and hence she was obliged to bring forth the Saviour of the world in a manger. Then, again, when she was ordered to fly

to Egypt in order to save the child Jesus from the hand of the nefarious king Herod, she did not say: "How is it that I am obliged to leave my country and friends and go to an unknown land, to live amongst the idolators of Egypt? Only the other day the angel of God assured me that this child will be great and will save his people, and yet I am obliged to flee away, that I may save him!" None of these thoughts entered her mind, but no sooner was she ordered, than she obeyed the command of God.

That Mary's heart was full of charity, is clear from the fact of her interceding with her Son on behalf of that family to whose house she was invited with her Son on the occasion of the wedding. She perceived that they were poor, and unable to procure wine to entertain the guests—she felt compassion, and in order to complete their joy, on the one hand, and to conceal their deficiency, on the other, she secretly told her Son that they had no wine to give to the invited persons, and that if he performed a miracle, he would gladden the hearts of the hosts, and thus render complete the joy and festivities of the wedding. We must here remark that that charitable feeling towards the want of that family had originated in Mary's heart, not because she was asked by the family, but of her own accord, spontaneously, which is the perfection of charity, *viz.*, to do good to others without being asked. God is admired by the apostle because He loved us of His own free-will, ROM. V—8: "God commendeth his charity towards us, because when as yet we were sinners according to the time, Christ died for us;" (1 JOHN IV—10) "In this is charity: not as though we had loved God, but because he has first loved us." Again, the act of chari-

ty is to weep with those that weep, and to rejoice with those that are glad, which Mary did. Now, if she interested herself so much on behalf of the wedding, what must she have not done for the spiritual welfare of men? According to the maxim *ex uno disce omnes*, from her one act of charity we draw this conclusion, *viz.*, that all her works and words must have been full of charity. This fact gives us an assurance that now also she interests herself for our well-being, and that her divine Son will grant his mercy to us sinners at the intercession of his Blessed Mother. Indeed, if she interested herself so much for mankind when alive on earth, how much more will she not do so when she is in heaven? If Onias and Jeremias interested themselves so much after their death for the welfare of the Jewish nation, as is related in 2 MACHAB. XV—12, how much more will not Mary, the Mother of God, intercede with God on behalf of us? And if Christ complied with her request and changed the water into wine, will he not hearken unto her suppliant words for the benefit of our souls and change our sinful hearts by his grace into those of the children of God? St. Paul says that after death faith and hope will cease, but charity will be perfected. Now, if Mary was charitable on earth, and interceded on behalf of a family for wine, certainly her charity will be far greater in heaven towards our spiritual wants. And accordingly, Christ, who is charity itself, will not refuse the supplication of his own mother in behalf of us sinners.

PART FOURTH.

DOCTRINES AND MORALITY OF THE GOSPEL.

CHAPTER I.

DIFFERENCE BETWEEN THE MATERIAL AND THE SPIRITUAL LIGHT.

"The night is past, and the day is at hand."—Rom XIII-12 *

IT is said that in the beginning, before the Almighty formed the light, all was chaos, and a universal darkness prevailed. Then God created the light and illumined the whole universe; and afterwards made the firmament and placed therein the sun, moon, and the stars; removed the water from the surface of the earth, that had covered it; decked and beautified it with green herbs, flowers, and fruit-bearing trees, and animals; and last of all made man after his own image and likeness. So, likewise, before the Saviour of the spiritual world made his appearance, there was a thick mist of infidelity, ungodliness, and impiety upon the minds of mankind, who, after departing from God and his saving rules, had fallen into many sorts of error, and had almost obliterated the image of God from their hearts; had commenced to worship the creatures instead of the Creator, and men had become almost like so many irrational animals. They were sacrificing their own children to the idols; they had no

* This text is read on the first Sunday in Advent.

regard to blood-ties in marriage, no sympathy towards the poor and enemies. To remove, then, all these mists and darkness of perdition from their hearts, the promised Messiah made his appearance on our earth; and he also sent forth his apostles like so many luminaries to enlighten our mind by the saving doctrines of the Christian religion, and who also, like so many channels of heavenly water, had watered the world, and had planted therein the plants of truth and eternal life.

2. It is our duty, then, to render our sincere and heartfelt thanks of gratitude to the Saviour of the world, our Lord Jesus Christ. And indeed, we read in the book of Job (XXXVIII—17) that when God had created the world, and the sun, moon, and stars, all his angels praised him with a loud voice; so also ought our feelings to be towards Christ Jesus, who has deigned to visit us in person. What honor to man to be visited by the Creator himself! Now, if men feel greatly thankful to their sovereigns who visit them personally, much more ought Christians to feel themselves thankful to God, who sent his own begotten son for the redemption of mankind,—him who is the way, the truth, and the life itself. Then, again, Christ had come on earth, not to enrich himself, but in order to enrich us. "Of his (Christ's) fulness we all have received, and grace for grace. For the law was given by Moses, grace and truth came by Jesus Christ." We can verily say with the psalmist, "I have said to the Lord, thou art my God, and thou needest not of our goods."

3. Let us, then, put in practice the admonition of St. Paul: "The night is past, and the day is at hand, let us, therefore, cast off the works of darkness, and put on the

armour of light." And what are the works of the day? The works of light are to be honest, to be just, charitable, continent, and to possess other Christian virtues. On the other hand, the deeds of darkness are "rioting and drunkenness, chambering and impurities, contentions and envies." Not that men do not quarrel, drink, and give themselves up to immoralities during the day, but because all malefactors and bad characters practise these things generally at night, first, because at night they have more leisure to do so, and secondly in order to escape detection and conceal their misdeeds. Hence, to be a thief, a quarrelsome, an envious, and an impure person, is to be the offspring of darkness and of the devil. On the contrary, to be honest, chaste, charitable, is to be the child of God, who has said: "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

4. Not only are we to be good simply, but we are to be virtuous, as our head and model, Christ Jesus. "Put ye on the Lord Jesus Christ," namely, we must endeavour to be an exact copy of Christ, by putting in practice his works. As a good painter will not represent peace and plenty in the horrid colors of war and famine, nor temperance and patience in the colors of drunkenness, passion, and fury, nor the beauty of a noon-day in its strongest rays in the silence and horror of night, so a real Christian will not represent the humility and patience of Christ by being proud and passionate; his charity and labor by being selfish and slothful: but Christians ought so to live in humility, charity, chastity, patience, forbearance that God's image may be seen in them; as

St. Paul says: "And I live, now not I, but Christ liveth in me" (GAL. II—20.)

CHAPTER II.

FROM WHERE THE PERDITION OF MAN COMES.

"Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted." (Luke II—34). *

BY hearing the above words of Simeon one might get puzzled, as only the other day the angel of the Lord said to the shepherds: "Fear not, for I bring you good tidings of great joy, that shall be to *all* people, for this day is born to you a Saviour." And now we hear from holy Simeon that this new-born child (who came to save us) is set for the fall (also) of many. What a contradiction between the announcement of the two! But if we pay attention to the words of these personages, we will see that both of them are correct in their prophecies. The angel was right in saying this child to be the Saviour of all, as he came to remedy the evils of our first parents. God had created man for this purpose, that he should exist, live, and be happy; but we know that man transgressed the law of the Almighty Creator, and in consequence was expelled from paradise, and subjected to miseries, corruption, and death—as it is said (WISD. I—13-16) "God made not death, neither hath he pleasure in the destruction of the living. For he created all things

* This text is read on the Sunday within the Octave of Christmas.

that they might be (exist) : and he made the nations of the earth for health (happiness). But the wicked with works and words have called it to them." As, then, the end of the creation of man was to enjoy and be immortal, so likewise the end of Christ's birth was to restore man to the primitive state of things, and to redeem the descendants of Adam from the hand of Satan and hell. " God so loved the world as to give his only begotten Son—God sent not his Son into the world to judge the world, but that the world may be saved by him" (JOHN III—16-17). And again, " I am come that they may have life, and may have it more abundantly" (*Ibid.* X—10). "The Son of Man is come to seek and to save that which was lost" (LUKE XIX—10). " In whom (Christ) we have redemption through his blood—(God wished) in the dispensation of the fulness of time to re-establish all things in Christ" (EPHES I—7—10). From these passages we clearly perceive that Christ came to save all men. Hence, the meaning of the words of St. Simeon is, that though Christ came to save all, yet those only will be saved who comply with his commandments and are reformed in him and by him, and are not opposed to his doctrines, according to the teaching of our Lord himself, " He that believeth in him, is not judged. But he that doth not believe, is already judged. And this is the judgment, because the light is come into the world, and men loved darkness rather than the light, for their works were evil" (JOHN III—18). Likewise God in the beginning had created man for health and happiness, and not to punish him, but that this latter was inflicted on him on account of his disobedience, which we learn from the words of Moses.

2.—Now, the Almighty has made man rational, and endowed him with the gift of a free-will, with a view that man may not remain like a lifeless statue; but that being free may exert his own powers of mind in acquiring acts of merits, and thereby be rewarded. He only sets forth his commandments to do good and shun evil,—exhorts us also to practice acts of virtue, but never forces us, as coercion would interfere with the gift of liberty. Hence Ecclesiasticus says: (ECCLE. XV—14-18) "God made man from the beginning and left him in the hand of his own counsel. He added his commandments and precepts. If thou wilt keep his commandments and perform acceptable fidelity for ever, they shall preserve thee. He hath set water and fire before thee, stretch forth thy hand to which thou wilt. Before man is life and death, good and evil; that which he will choose, shall be given him." But one might say, if a man has the choice to do good or evil as he pleases, why is he punished when he does evil? The reply is that man is free to do what he likes physically; but he is not free morally, so as to commit theft, murder, adultery, blasphemy, and go against the will of the Almighty; or God would not have given him commandments to embrace what is right and to avoid what is wrong: nor could he have rewarded for fidelity, nor have punished for disobedience.

3.—But one might still insist in saying that God really wishes the fall of some and the salvation of others, as we learn from different passages of Holy Writ. For instance, (MAL. I—2; ROM IX—12) "Jacob I have loved, but Esau I have hated;" (EXOD. XXXIII—19) "I will have mercy on whom I will, and I will be merciful to whom it shall

please me;" (ISAIAS VI—10) "Blind the hearts of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes and hear with their ears, understand with their heart, and be converted, and I heal them;" (JOHN XII—39-40) "Therefore they could not believe, because Isaias said again: He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them." Again (MATTH. XVIII—7) "For it must needs be that scandals come." And last of all (ROM. IX—21) "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor."

I reply to the above and to similar passages by remarking that St. John Chrysostom, in his commentaries on the Gospel of St. Matthew (XVIII—7) and John (XII—39-40) and the Epistle of St. Paul to the Romans (IX—17-21) proves admirably that those causative particles *that*, *ut*, *because*, *quia*, or imperative mood, such as *blind*, *excæca* (as in the passages of St. John and Isaias) are used by the holy writers not in the sense that men become wicked and blind *because* God had willed it so or *because* prophets had foretold it, but they become so because they were to become bad by their own fault. For instance, we might say that "railways are made that men may be killed; or that wines are made that men may get drunk." We express ourselves in this way not attributing to the engineer any intention of killing, but because through the carelessness and negligence of men deaths occur thereby. In like manner God made man for his benefit, but the destruction of man takes place

through his own wilful misdeeds. For such expressions as God *hates, hardens, blinds ; that scandal must come*, and the like, are to be understood *after the fact* and not by his *antecedent intention.* He hates, hardens, blinds, &c., because man freely and obstinately remains incorrigible. With regard to the words of St. Paul that a potter makes of the same substance one vessel in honor and another in dishonor, we must bear in mind that he intends here only to show that man ought not to dispute with his Maker, and argue why he has made this and that. As the clay is submissive to the hand and will of the potter, so ought man to be resigned to the will of the Almighty, without questioning his ways. For he does nothing without a good purpose, although we do not fathom the secrets of his wisdom. This being a similitude, we have to take only that part which has a bearing to the point, and not all its particulars ; as when we read (NUM. XXIV—9) of Jacob "Lying down he hath slept as a lion" we mean his strength, and not his ferocious habit. If you say that, if God foresaw some one to be damned, then why did he create him ? I will answer that his foreknowledge is not the cause of your ruination, but because you, through your own perversity committed sin and did not reform yourself, (which you could have done having the gift of liberty) God foresees your destruction. As, then, you could have been converted and obtained your salvation, God did not think it proper not to create you. As, for instance, a mirror is not the cause of colours and shapes which are reflected on it, but the objects themselves, that are of this and that colour, of this or that shape, so likewise is the knowledge of God, who sees

beforehand your doings, is in nowise the cause of your destruction.

We know that God is merciful, and from goodness only he created us, as we have seen from the passages of the Scripture adduced above; and further that Christ our Lord came to redeem us, and has taken so much trouble and pains, even He gave up his life, in order to save all mankind. Therefore, God cannot condemn any man without fault. He condemns only those who knowingly and willingly commit sin, and which it is in their power to avoid; but He does not condemn those who do not know, that to do this or that is a sin; or who do anything to which they are necessarily forced, as it is commonly said, *Necessitas non habet legem*—necessity has no law. Indeed, that God does not abandon us, but that our sin alone separates us from Him, is clear from ISAIAS LIX—1-2 "Behold the hand of the Lord is not shortened that it cannot save. But your iniquities have divided you and your God; (PSAL. LXXII—27) "For behold they that go far from thee shall perish." It is, then, in the power of man to be loyal to God, to comply with his precepts and be saved, or to recede from him by committing sin, and be punished. As for God, he is always ready to help us, and is always seeking after our well being, and salvation. Thus we read (ISAIAS V) "I came, and there was not a man: I called and there was none that would hear." Again, "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live" (EZECH XXXIII—11) Moreover Christ says: (LUKE XIII—34) "How often I have wished to gather your children, and you have not

liked?" Then, again, he is said to have shed tears upon the destruction of Jerusalem. Lastly, St. Paul says (1 TIM. II—v): "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made by men for kings, and for all that are in high stations: that we may lead a quiet and peaceable life in all piety and chastity. For this is good and acceptable in the sight of God, our Saviour, *who will have all men to be saved*, and to come to the knowledge of the truth." All these clearly show the great love of God towards the salvation of man. Therefore, instead of questioning the acts of the Almighty, let us work out our salvation by practising the commandments of God, and by having always a salutary fear not to offend Him: "With fear and trembling work out your salvation. And do ye all things without murmuring and hesitation. That you may be blameless and sincere children of God, without reproof" (PHIL. II—12.)

CHAPTER III.

WHY THE WICKED ARE PERMITTED TO LIVE IN THE WORLD.

"The kingdom of heaven is likened to a man that sowed good seed in his field" Matth. XIII—24.

THE above parable, which is related in Chapter XIII—24 to 30 of St. Matthew, as being proposed by Christ, was explained by him in verse 37, and following, thus: "He that soweth the good seed, is the Son of Man. And the field is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one. And the enemy that sowed them, is the devil.

But the harvest is the end of the world, and the reapers are the angels. Even as cockle, therefore, is gathered up and burnt with fire, so shall it be at the end of the world. The Son of Man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire: There shall be weeping and gnashing of teeth. Then shall the just shine as the sun in the kingdom of their Father." From the above we clearly learn that Christ our Lord establishes two kingdoms of God, *viz.*, the present world, where we all are born and brought up, and lead either a virtuous life or a life of sin and ungodliness; and another life to come after death, when all of us shall be examined by God, and those who will be found just and good, shall be sent to the kingdom of God the Father, to shine therein like so many suns, and to enjoy the eternal rest and bliss of heaven; but the bad and unworthy ones shall be cast down into the fire of hell, to be eternally tortured. And to show that this separation of the good from the bad will take place only at the last day of the judgment, He adduces the example of the sower who in the time of harvest separates the cockle from the wheat, and the former he throws out as fit only for fuel and fire, and the latter he keeps in his barn. Putting aside at present the latter portion of this parable, regarding what will take place in future life on the last day of judgment, I shall call the attention of my readers to the first part only, namely, to consider the present world, and the state and doings of men whilst they are alive, and the ways of God in managing human affairs during the lifetime of each individual.

Now, it is said that first good seed was thrown into the field, and that afterwards the cockle was thrown by the enemy; and that the master of the field did not permit his servants to eradicate the tares, lest they might do harm to the wheat also; and that at the time of harvest they shall be separated. So, then, we see that God has always been the first to sow the good seed of religion and piety, and that soon afterwards the devil has sowed in the field of God, or in the minds of men, the seed of infidelity, heresy, and ungodliness. And, indeed, no sooner had God created Adam and Eve, and placed them in the Garden of Eden, with a view that they might love their Creator and serve him alone, and abstain from what He had forbidden, than the devil came and sowed the seed of disloyalty, heresy, and infidelity in the heart of Eve, and through her seduced the first man. What the devil did at that time to the first man and woman, he also did in the time of our Saviour and to our Saviour, namely, seeing Him fasting and praying, tried to spoil His good work by telling Him that if He worshipped him, he would give to Him the whole kingdom of the world, all its pomp and enjoyments. In the same manner the devil acted in the time of the prophets and the apostles, and acts now-a-days also, namely, he withdraws mankind from the service of God and His true religion, and acts of piety, by divers stratagems and artifices. Hence, we read that after the prophets there came false prophets; that the apostles were followed by false apostles, and the anti-christ followed Christ. Now, all those who follow God and the Lord Jesus Christ, and His true church, are the children of the kingdom of God; while those who so long as follow the devil, the false prophets

and teachers, are the children of the devil, and shall be burnt with him in hell, unless they leave him and repent. One might say that if the wicked are dangerous occasion of evils to others, it would have been better to root them out for the benefit of the good ones. In reply I say that unless there was some good to be obtained from this mixture of good and bad men, Christ would not have forbidden to eradicate at once the tares from amongst the wheat. Now, cockles will remain always cockles, and stones, stones ; but men, who have the knowledge of good and evil, and have the power to do either good or evil, can be changed, and from a bad can become a virtuous man. Had Christ destroyed the bad one in the very beginning, then a Matthew from an usurer could have not become an apostle of Christ, nor a Mary Magdalene from a public woman a repentant ; nor a thief from a highway robber could have turned into a worthy member of the Kingdom of Paradise ; nor a Paul from a persecutor of the Church of God could have become a distinguished preacher and advocate of the Christian religion, and a pattern to morals. Hence, God permits bad persons to live with the virtuous, either that they themselves may be converted and cease to be evil, or that they may add, though unintentionally, to the future glory of the elect, by the trials which they here cause them. Moreover, the devil and his followers cannot harm the saints of God, if these be prudent and on their guard. And, indeed, we read that the devil moved heaven and earth, and left not one single stone unturned, in order to bring evil and destruction on Job ; but that this servant of God, by being watch-

ful, stood firm amidst all the tempests, calamities, and temptations of the devil. Likewise, we read that Joseph of Egypt braved courageously all the allurements of a wicked princess, who had tried her utmost to shake his virtue of chastity by promises and threats. In the same way acted Daniel and the three children in the captivity at Babylon, who did not allow themselves to be perverted by the company of the infidels, with whom they were obliged to live. As nothing can harm one who has the love and fear of God in his heart, although he may happen to be with the very worst sort of persons, so, on the contrary, if people are not vigilant, they can be overthrown by the devil and his followers, even if they be in the safest place. In fact, our first parents, Adam and Eve, were placed in the best garden that the hand of the Almighty had designed and adorned; and yet, by not being on their guard, they were easily seduced, and were turned out from that place. Again, Solomon, who had received more than all men wisdom from above, and had known all the secrets of nature, by not being careful suffered himself to be spoilt by the women. Lastly, it availed Judas Iscariot nothing, to have been an apostle and have lived in the company of Christ our Lord himself, since he was so careless and open to the attacks of the enemy. As, then, the Garden of Paradise to Adam and Eve, wisdom to Solomon, the company of Christ to Judas Iscariot, profited nothing, when they were not careful and vigilant, so, as we have seen, watchful and careful men have suffered nothing of evil, living even among the worst places and people, although they had against them the bitterest struggles and attacks from

the flesh, the world, and the devil. Now, God allows bad men to live with the good and His elect, with a view that the former may feel the good odour of virtues and the goodness of the latter, and be enlightened by the splendor of their good works, and, as it were, by the contact with the virtuous they may get leavened into perfection of godliness. Hence, Christ our Lord named us light and salt of the world; and St. Paul calls us leaven and good odour. Let, then, no one hate sinners, as they are the creatures of God, but let them hate only their errors and wickedness, as these only are the works of the devil; and accordingly, let every one be good and perfect that by mixing with all sorts of people, they may impart to all the light of religion and truth, and send forth the good and pleasing odour of godliness and good work.

CHAPTER. IV.

WHETHER GOD IS IMPARTIAL IN BESTOWING HIS GOODS ON HIS CREATURES.

"The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard." Matth. XX–1.*

IN this parable, as explained by Christ, the vineyard is the commandment of God; the time of work is the present life; the workmen are those who in divers ways are called to the service of God; the early morning, third, sixth, ninth, and eleventh hours are the different stages

* This parable is the text which is read on Septuagesima Sunday.

of life—childhood, youth, manhood, the age between old age and manhood ; the enemy is the closing of our human career on earth, when death puts an end to all human work. The Jews divided their day into twelve stated hours, beginning their computation from the rising of the sun, and ending with its setting. Their third hour, then, corresponded with what we call nine in the morning, their sixth hour was our mid-day, their ninth, three in the afternoon, and their eleventh, one hour before the close of their natural day. Now, that God calls every one to his service and to the practice of his commandments before rewarding them, is clear from the words of Christ when he said: "If thou wilt to enter into life, observe the commandments" (MATTH. XIX—17) Again, that all do not come at the same age either to religion or to the practice of good works, is manifest from the Old and New Testaments, and from daily experience. For instance, some are baptized in infancy, others in childhood, some when quite grown up, and others in old age. Then, again, some practise the acts of virtue from their childhood, while others much later, and even at the time of death. Thus, we know that Abel, Joseph, and others loved and served God from their younger age, while Paul, Mary Magdalene, and others much late in life, and the penitent thief just when he was on the point of death. The object of this parable was that the Gentiles were soon after to embrace the religion of the true God, and they were of different nations and languages, color and learning, whose faith and piety would even surpass those of the Jews, who were from the beginning of the true religion, and were called the people of God, accord-

ing to our Lord: "Amen I say to you, I have not found so great faith in Israel, (as in this heathen Centurion), and I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out" (MATTH. VIII—10). Now, the above proves this doctrine, that the Gentiles will be received by God with cheerfulness and grace, and will be rewarded as much, though late in their conversion, as were those who were born and brought up from their infancy in the true religion; and also that some of those who are from their very childhood in the true religion of God and Christ, through their carelessness and cold faith, will be put behind those who, though late in conversion, rendered themselves more pleasing to the Almighty by having a more lively faith, and by practising with greater fervour and zeal acts of Christian piety and good works. Likewise, by the above parable is shown God's liberality, as He is the master of all goods; and that by giving to his rational creatures His gifts as He pleases, He does no injury to any body. For instance, God has promised to us that if we love and serve Him on earth during our whole lifetime, our reward will be the glory of heaven. And He fulfils this promise by sending to heaven all those who have loved Him here on earth. Then, again, He invites Gentiles and Mussulmans, who are not of his true religion, and tells them that if they become Christians, and lead a life full of good works, their recompense shall be to enjoy heaven, with all the Prophets and Patriarchs of Old, and the Apostles, Martyrs, Virgins, and Confessors

of the New Dispensation. There is not only no injustice in this, but a great deal of good-will and generosity is manifested by the Almighty. Again, one knew God during the whole of his life-time, and had served him faithfully, and consequently he is sent to heaven; but another came to know God only after his manhood, or in old age, and he, too, after knowing him serves and loves him as those who knew Him from the beginning: and that man has also the same *right* to enter heaven. Is there any injustice on the part of God to allow this man also the benefit of being in heaven, or is not there a real liberality shewn by the Creator of mankind? Moreover, as far as it lies with God, He invites every one from his infancy to His religion, and to the practice of good works, but all men are not disposed at all times either to be converted to the true religion or to practise acts of virtue and piety. There are at times different obstacles, either of the flesh, the world, or of satan, but then these obstacles are removed on certain occasions, and then men begin to see the light of religion, and commence the practice of good works. Thus, although Christ was preaching to all, yet Saul was converted long afterwards, so also was the penitent thief, and Mary Magdalene, according to that of St. Paul, "when it pleased Him, who separated me from my mother's womb, and called me by his grace" (GAL. I—15). Namely, it pleased God to call the apostle to his service when this latter was disposed to embrace the religion of Christ.

From the above we see, that, although those who came first to work appear to have grumbled at the master of

the house for giving the same pay to those who came afterwards and at the eleventh hour, yet the import of the parable is not so; for they worked very well during the day in the vineyard. Again, (LUKE XV.—28) we read another parable of a similar kind, namely, that the good son remained all the while in the house of his father, always obeying him and pleasing him; yet he appears to have murmured at the return of his wicked and prodigal brother to the house, and at the welcome and great feast given on his coming back. Now, as this son, who remained in the house of his father, was acknowledged by him to be good, so these labourers, who worked in the vineyard and were recompensed, are the elect of God; in heaven there is no such thing as jealousy and envy. Again, if the holy men and the saints have laid down their lives for the conversion and welfare of sinners, how delighted should they be to see them enjoying the bliss of heaven, which they possess in common with all. We must bear in mind that this is a parable, and consequently every word and circumstance cannot be explained in a literal sense. As a rule, all parables and comparisons are not always exact in each separate particular, nor is it necessary that they should be so, because there are many incidental circumstances that serve conveniently to connect a narration; but which, at the same time, have no special reference to the subject itself. Hence, when we have understood the object of a parable, we should apply that part only to the point, for the rest is, as it were, grace of speech, and as so many links used to unite a story. Having this rule before us, we can easily comprehend why here in this parable those men who came to work

first envied, as it were, the others who received the same wages, though they had come only for a short time to work. The object of this parable is to shew that, as these men who at different hours of the day were sent into the vineyard, and received the same reward, so also those who come at an advanced age to the religion of Christ and to the practice of virtue, will be equally rewarded with the possession of heaven. And, hence, no one ought to be discouraged to embrace religion or to practise acts of charity, chastity, and sobriety even at the last stage of his life, as this short act of religion and piety will obtain for him the eternal glory of heaven, so much so that even, if this were possible in heaven, the very first elect of God—angels and saints—would envy the lot of these latter ones. This observation will enable us also to comprehend the other portion of the parable, "So shall the last be first, and the first last," that is, that as of these workmen, those who came last were the first to receive their wages, so also those who will come late to religion or to the practice of good works, will experience the same liberality from God.

Now to the last portion of this parable—"Many are called, but few are chosen"—*viz.*, God calls every one to his religion and to the performance of good works, but comparatively few respond to His call. Indeed, God had created angels to make them good and happy, but many of them, through pride, did not like to obey him, and consequently were degraded. Again, at the time of Noah only few heard the voice of God, that is to say, Noah, and his family, and the rest were drowned. In the time of Christ, only few of the Jews heard him,

and were chosen, but the rest preferred to love darkness, and consequently were discarded. Many are rejected, not for the want of God's mercy ; for He calls all men to his religion and acts of piety, but by their own malice they, though called, refuse to comply with the wish of God. This very doctrine our Lord explained on other occasions, *viz.*, when He adduced the parable of wedding, to which men were called, but many refused to go on different worldly pleas. Again, in the parable of the ten virgins, five only had provided themselves with the oil of good works, and were admitted to the nuptials, but the other five, through their own negligence, were excluded. Then, again, many fall away from the Christian religion, and become Atheists, Rationalists, Positivists, Materialists; others recede from good morals, and become adulterers, murderers, thieves. Unbelief, then, and infidelity, the practice of vices, and ungodliness, are the causes of many being rejected from the kingdom of God. As for God, He has created us all for his glory and happiness ; Christ came on earth that all may have life, and that they may obtain it abundantly ; and that God wishes all to be saved, and come to the knowledge of truth. Again, He is just, and, hence, he will render to every one according to his work "There is no respect of persons with God." God being, then, liberal and beneficient, He can bestow on His creatures favours as He likes, to shew His unlimited bounty. Indeed, in the case of this parable, He gave equal recompense, but, at the same time, we must remember, that He is just, and will reward every one according to his merits. Thus when two of His disciples—John and James—went to Jesus and asked for the first seats in

His kingdom, Christ answered them (MATTH. XX 23) "To sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father," which is tantamount to this: "You certainly will suffer for my name sake, and even you will lay down your lives for my religion, and thus you shall be my co-partners in labour and death; yet, for all that I cannot agree to give you the first place and rank in my kingdom. For this reason that if any one else comes forward, who will suffer martyrdom for me, and shall perform all other acts of virtue and piety better than you, although I may love you more than others, yet I cannot allow you a better place than one who has deserved it by his work and greater exertion, be he a Jew or a Gentile, rich or poor, learned or unlearned, a patrician, an aristocrat, or a plebian and of the lowest class in society. Suppose that you had gone to one who sets up a wrestling match, or a horse and foot-race, and say to him, give me the first prize, would he not reply to you that, though you may be my greatest friend, yet I cannot agree or promise to give you the first prize unless you deserve it by reaching the goal first, or by over coming your competitors? It is not, then, my friend, in my power to do so, but the first prize is destined for the one, whoever he may be, who will deserve it by his work, and reach the winning post first of all—I, therefore, cannot violate the rules of justice. From the words of Christ, then, we draw this consoling conclusion, that dignities, such as of Peter, of being the head of the Church, of popes, bishops, and priests, and so on, will not win greater glory in heaven, because they are called to such duties, but that every one will be rewarded to the extent

of his deserts. Yes, if a pope, bishop, or priest deserve the reward God has promised by a faithful performance of their respective duties, it is well, but if a layman, a beggar, or a married man performs the duties of his respective calling more fervently than they, certainly he deserves the greater reward. My authority for believing so, besides the word of our Lord himself, as stated in the answer to James and John, is St. Paul who says: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day, and not only to me but to them also who love his coming" (2 TIM. IV.—8) Since, then, God is just, let us have confidence in him. Let every one try to fulfill his respective obligations—either married or virgin, either superior or inferior—master or servant, rich or poor—noble or ignoble—and we are sure that God will reward us according to our works. But although there is a different reward for a difference of merit, that, according to St. Paul, different planets and stars have different brilliancy, one more, one less; and that, according to Christ, in the house of his Father there are different mansions, if we deserve, with all our good will and exertions, less rewards than other saints, still we will all be in the same heaven; and there envy has no place. Just in the same way as all the stars are in heaven, though one above the other, one more shining than the other, so will we all be in heaven, provided all of us do fulfill our respective obligations faithfully.

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CHAPTER V.

DIFFERENCE BETWEEN THE DEATH OF A JUST, AND THAT OF A WICKED MAN.

"And when He came nigh to the city, behold a dead man was carried out." Luke VII—12.*

FROM the above we learn that a great miracle was wrought by Christ our Lord in favour of a widow's son, whom he was pleased to raise to life near the city of Naim, in Galilee; and he was a *young man*. In another place it is related that He gave life to a young maiden. Then, again, we are told that He raised Lazarus to life, who died in an advanced age. So, then, every age and sex is subject to death. That this will be the end of every one of us in the course of a few years, is a truth too manifest for a proof, for "It is appointed," says St. Paul, (HEB. IX.—27) "unto men once to die." Ages and generations glide away with all their noise and splendour, and roll down the stream of time into the immense ocean and abyss of eternity. Our days pass over without interruption, and the fleeting moments constantly fly from us never more to return. Each instant we approach our last end, and every step we take brings us nearer to the grave. The extent of our existence in this world is but a span, and the frame of our body is so slenderly put together, that it is only one degree from putrefaction. The sinner and the saint, the rich and the poor, the

* This text is read on the fifteenth Sunday after Pentecost.

young and the old must all die, and there is no privilege or distinction to shield them from the fatal stroke.

We must all die, indeed; but not all will have the same death, nor will all meet with the same fate.—Some die in their houses attended by all the domestics, after lingering for a long time, while others finish their lives all of a sudden without the assistance of a friend, and in a foreign land. One dies on his bed, while the other is devoured by a wild beast or is buried under a precipice.

Now, the death of the virtuous and godly is most welcome, as it is the beginning of their happiness and freedom from all wordly miseries; while, on the contrary, the death of the wicked and ungodly is the most terrific, as it is the commencement of their sufferings in the next world, and the end of all their sinful pleasures in this world. Both these statements are clear from the words of our Lord: "And they that have done good things, shall come forth into the resurrection of life; but they that have done evil, unto the resurrection of judgment." (JOHN V—29.) Hence the Royal Psalmist says: "Precious in the sight of the Lord is the death of his saints," (PSAL. CXV—15); on the other hand, he says: "The death of the wicked is the worst of the death" (*Ibid* XXXIII—21).

So that death is evil to those only who die in sins; but it is an event of great consolation and joy to them, who die in sanctity and in the grace of God, "Blessed are the dead, who die in the Lord."—We are the most happy, therefore, if we meet death in the grace of God; for that shall carry us at once to eternal life, and relieve us of all the troubles, pains, and sufferings of this world. But wo to us, if we meet death whilst we are in sin and quite

unprepared. Death is the minister of God to administer justice, by rewarding the virtuous and punishing the ungodly. As in cities and towns the ministers of justice are unto fear and terror to the malefactors, thieves, liars, murderers, perjurers, and the like, but they are unto a great security and joy to the honest citizens, so is the case with death which, as a minister of God, punishes the wicked, and rewards the virtuous men.

A Christian, then, who has always feared his Creator and Judge, and has tried his utmost to walk in the path of righteousness, and whose conscience bears testimony to his good deeds, will not fear to meet death at any time or place, but rather welcome it. For, what can be more pleasing and consoling than death to an upright man, which frees him from all the troubles and trammels of this wicked and miserable earth—from distress and poverty, from a long and protracted suffering, or from the infirmities of decrepit age? Besides, a good death is the necessary condition to see God and to enjoy His beatific vision, as St. Paul says (2 Cor. V—6): "While we are in the body, we are absent from the Lord," and (v.—4) "We who are in this tabernacle do groan being burdened; desiring (v.—2) to be clothed with our habitation that is from heaven;" "but (v.—8) we are confident, and have a good will to be absent rather from the body, and to be present with the Lord." For the same reason all the just men, like St. Paul, long to *be dissolved* here, and to be *with Christ* above, as the change is for the better, for, from death they go to life, from mortality to immortality, from sufferings to the bliss that has no end.

But, on the other hand, there is nothing more terrific

and desperate than the death to the wicked; for that puts an end to all their sinful enjoyments and pleasures, and overloads them with intolerable tortures of hell. Let every one call to his mind the death of Lazarus and that of Dives—Lazarus from hunger, sores, and pains of the body was transferred to the bosom of Abraham, while the rich man was deprived of all his carnal pleasures, and delicacies, and was hurled down into the eternal tortures of hell.—In them was literally fulfilled, what the wicked and the just will experience after their death: "The hope of the wicked is as dust, which is blown away with the wind, and as a thin froth, which is dispersed by the storm, and as a smoke, that is scattered abroad by the breeze, and as the remembrance of a guest of one day, who passeth by. But the just shall live for ever-more, and their reward is with the Lord, and the care of them in the Most High."

In order to meet a good death, we must practise what Christ our Lord has said: (LUKE XII—37): "Blessed are those servants, whom the Lord, when he cometh, shall find watching;" and again, (MATTH XXV—13): "Watch ye, therefore, because you know not the day nor the hour." Preparation, then, and watchfulness are the only safeguards which render death sweet and desirable.

But there is the deception amongst the worldlings; they entertain vain hopes of living longer. Some, for instance, say that they are young yet, and may live fifty or sixty years more; some other, that, though they may be a little advanced in age, yet they have a strong constitution, not subject to any disease—while some other pretend to live longer, as they live in a better and salu-

brious clime—some other, again, that they are not addicted to any vice which shortens human life—These and similar pleas are brought forward by the thoughtless children of Adam, in order to keep away death at a distance; and in the meanwhile they commit sin and enjoy what is forbidden, and do what is unlawful.

Against such deceptions, then, as these, the Gospel sets before us the death of a young man, who had died in the flower of his youth. And, moreover, daily experience teaches us that as the old, so, or perhaps to a greater degree, young people die. Death does not make distinction between old and young, rich and poor, sickly and healthy, between those who inhabit the plains or those who live on the mountains, in hot or cold climate. Death comes to men not only by sickness, but also by accidents,—on shore by sudden plagues, at sea by shipwrecks, in the train by collision—men die by fall from a house, a carriage, or a horse; by being bit by venemous reptiles, by being shot by an enemy, by sunstroke, by lightning, and by other unforeseen causes. These possible casualties ought to be also a great warning against the presumption of men for delaying to prepare, and to keep themselves ready for death. Let also the example of those who lived at the time of Noah, deter them from being unprepared and careless, for although a similar deluge may not recur, other visitations of Providence may befal them for their wickedness. Then whilst the holy patriarch was preparing himself against the deluge, and was building the Ark, the thoughtless were enjoying themselves—eating and drinking, marrying and giving themselves in marriages—building houses and planting gardens, on the

one hand, and laughing at the holy man's preparation, on the other, when the sudden deluge came and buried them all under the depth of the waters. As death came upon them suddenly, it may also pounce upon us similarly, when we are the least aware of it. Death comes, as our Lord says, like a thief in the darkness of night, when men are sleeping, perhaps covered with the veil of sin ; and, therefore he advices us to watch because we do not know at what hour the Lord will come. Let us watch and imitate the prudent servant who, being watchful, was waiting for the coming of his Master, who accordingly, finding him awake, placed him over all his things.

Let us suppose an angel came from heaven to announce to us that from amongst us one will die within a week ; would not then every one prepare himself for a happy death and be in the grace of God, since no one knows who is the party to die ? Well, then, a week's time is quite welcome for the preparation ; but now we are not certain even of one day or one moment. For, we witness that a man or a woman goes to sleep all sound in health, and in the morning is found dead ; a man leaves his house and friends, and one or two hours afterwards news comes that he is drowned or driven over by a carriage. Are not these facts ? Therefore, God has rendered uncertain the time of our death, that we might be ready at all times. Let us, then, be ready at every moment to meet a happy death; whilst we have time, let us work out our salvation and amend ourselves, that when the bridegroom, Jesus Christ, shall come and knock at the door of our soul, He may meet us ready and with the lamp of faith and in the white robes of good deeds, that thus

we may enter with Him in the nuptials and bliss of paradise and enjoy with Him for ever and ever.

CHAPTER VI.

WHETHER THE SOUL AND THE BODY OF MAN WILL PERISH AFTER DEATH.

"A little while, and now you shall not see me: and again a little while and you shall see me." John XVI—16.*

FROM the above we learn that Christ our Lord taught his apostles not be sorry for his temporary absence, which would take place after his death, as after a little while they would see him again glorious and immortal: and then their sorrow would be turned into joy. And to prove His promise, He brings a similitude saying: "A woman when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembreth no more the anguish for the joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you." And, indeed, we learn that at the time of the death and burial of our Lord, all His faithful children, and followers were lamenting and weeping for Him, and were deeply cast down; but then, their Master kept his word, when after his resurrection, on the evening of that very day, he appeared to them, whilst they were all

* This text is read on the third Sunday after Pentecost.

gathered together, and said : " Peace be to you—The disciples, therefore, were glad when they saw the Lord."

Now, what Christ our Lord said to, and did for, His apostles and disciples, He did also for us, when He said that he was praying to God the Father not only for His apostles, but also for all those who were to believe in Him through their ministry. Now, indeed, we believe in Christ, we are baptized in His name ; we do many things for His glory—we pray and fast, mortify ourselves and give alms, and such like things. What, then, will our reward be for all these? Well, our Lord will give the same answer to us that He gave to Peter, *viz.*, when Peter said to him that they had left their house and parents, and all ; and had followed him, what would become of them? what reward would he give them for all their sacrifices ? Christ answered : " You who have left all and have followed me, in the regeneration, when the Son of Man shall sit on the throne of His Majesty, you shall sit on twelve seats judging the twelve tribes of Israel. And every one who has left house for my name's sake, shall receive a hundred fold, and shall possess life everlasting" (MATTH. XIX—28). From the above we learn that there is a regeneration or resurrection ; and that after death there is another life never to end. And, hence, all our good works are safe, as there is a life to come.—Therefore we have nothing to fear; we also for a little while are separated from Him ; but after death we shall rise again and see Him ; and then all our sorrows and trials of a mortal life shall be changed into joy and happiness. And, hence, St. Paul says (ROM. XV—17) : " If the dead rise not again, then they also that are fallen asleep in Christ

are perished. If in this life only we have hope in Christ, we are of all men miserable." Then the apostle goes on to prove the resurrection of Christ, and thereby our resurrection, "But now Christ is risen from the dead, the first-fruits of them that sleep." From the above testimonies of our Lord and St. Paul we see that new life, or resurrection, is compared to the child-birth—As the child, who is being born, brings on its mother labour, pain, and anguish, so, likewise, the beginning of the future life of ours brings on its body, in which it is enwrapped, pains and death. And, secondly, that death is not the absolute annihilation, but only a temporary dissolution, of our body—and hence St. Paul compares death to sleep.

Philosophers also adduce many proofs to shew that our living being, the soul, does not perish after death, for this reason, that it is simple and spiritual; and hence it cannot be destroyed with the body: "For our gross bodies," says the learned Butler, "are not ourselves, and, therefore, the destruction of them may not be the destruction of ourselves. We see that men lose their limbs, their organ of sense, and even the greatest part of their bodies, and yet remain the same living agents as before. Our organized bodies are merely large quantities of matter which may be alienated, and actually are in a daily course of succession and change, whilst we remain the same living permanent being notwithstanding. As therefore, we have already, several times over, lost a great part of our body, or perhaps the whole of it, according to certain common established laws of nature, so when we shall lose as great a part, or the whole, by another com-

mon established law of nature—death—why may we not then also remain the same? That the alienation has been gradual in one case, and simultaneous in the other, proves nothing to the contrary. But, more particularly, our bodies are clearly only organs and instruments of perception and motion. Our use of common optical instruments shows that we see with our eyes in the same sense, and in no other, as we see with glasses. These glasses, which are no part of our body, present objects to our vision, just as our bodily organs do. And if we see with our eyes only in this manner, the same conclusion may be applied to all our other senses. So with regard to the power of moving: upon the destruction of a limb, the active power remains; and we can walk by the help of an artificial leg, just as we can make use of a pole to reach things beyond the length of the natural arm. We may, therefore, have no more relation to our external bodily organs, than we have to a microscope or a staff, or any other foreign matter, which we use as instruments of perception or motion; and the dissolution of these organs by death may prove in no way destructive of the living agent. But further: our powers of reflection do not, even now, depend on our gross body in the same manner as perception by the organs of sense does. In our present condition, the organs of sense are indeed necessary for conveying ideas to our reflecting powers, as carriages, and levers, and scaffolds are in architecture; but when these ideas are once brought in, and stored up in the mind, we are capable of pleasure and pain by reflection, without any further assistance from our senses. Mortal diseases often do not at all affect our intellectual

powers, nor even suspend them. We see persons under those diseases, the moment before death, discover apprehension, memory, reason, all entire—the utmost force of affection, and the highest mental enjoyments and sufferings: why then should a disease, when come to a certain degree, be thought to destroy those powers, which do not depend on the bodily senses, and which were not affected by that disease quite up to that degree? Nay, our future existence may probably be not the beginning, properly speaking, of any thing new, but only the continuance, the going on of our present life as intelligent agents. Death may only answer to our birth, which is not a suspension of the faculties we had before, nor a total change of the state of life in which we existed when in the womb, but a continuance of both, with such and such great alterations. And our present relation to our bodily organs may be the only natural hindrance to our existing hereafter in a higher state of being and reflection. For, we see instances of this law in the surprising transitions of worms into flies, and in birds and insects bursting their shell, and entering into a new world furnished with new accommodation for them. The states also in which we ourselves existed, when in the womb, and in the years of infancy, are widely different from the state of mature age, which is better and nobler than that of infancy, in as much as this latter was better than when we were in the womb. Therefore, that we are to exist hereafter in a state as different from our present, as this is from our former one, is only according to the analogy of nature. But even if death suspends our living powers, which does not appear, yet a sleep or a swoon

may teach us that the suspension of a power and the destruction of it, are effects totally different." *J. Butler* "*The Analogy of Religion*," *part. I. Chap.* 1.

2. Death, then, does not do away with our living agent of soul; but causes only the dissolution of flesh, skin, and bones; which God permits in order to show, *firstly*, that death came into the world by our disobeying his command; *2ndly*, that it is necessary that this body of sin should be melted down, in order to rise again new and remodelled into incorruption and purity. And as in many places trees in winter lose all their green foliage and become bare, dry, and, as it were, dead, until spring, when again from their dormant state they rise and shoot forth new leaves, buds, and fruits: so, in like manner, our body till the time of resurrection will remain in a withered and dissolved state, but in the day of regeneration shall rise again, and will be united with its former vital agent: "But some (1COR. XV—35) may say, how do the dead rise again?" To whom St. Paul answers: "Senseless man, that which thou sowest is not quickened, except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or some of the rest. But God giveth it a body as He will: and to every seed its proper body...So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body." Here, then, St. Paul proves that as seeds do not shoot out into trees nor bud forth into flowers and fruits, unless they first undergo a change, and from hard become

soft, so, in like manner, our body will not rise into the newness of life and strength, unless it is changed into dust; and that after resurrection it shall become incorruptible, glorious, powerful, and spiritual, light and quick: so that it will fly in the air, penetrate and pervade the most secret recesses, shine as the sun, and emit odour sweeter than roses and lilies. But, at the same time, St. Paul proves that there will be a difference of glory and gifts in our bodies after resurrection, according to the greater or lesser merits of each. For, as one is good, another better, and a third the most virtuous, so, likewise, one will receive in his body the glory, another, greater glory, the third, the greatest glory—"One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory."

The foregoing regards the bodies of those who will be fortunate enough, by their good deeds, to be accounted the elect of God. But, those who, by their bad deeds, will commit themselves to the end of their lives, and will be punished; they, too, will rise in their bodies; with this exception that their change will not be for the better, but rather for the worse, as the same apostle tells us *(Ibid.* —51): "Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed." And he gives the reason why. Namely, as the bodies of those, who will be found good, shall be changed into glory, more or less, according to the extent of their merits; so, likewise, the bodies of wicked will be changed into more or less hideousness (v. 39): "All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes. And there are bodies

celestial, and bodies terrestrial;" which is tantamount to saying, that as the bodies of snakes and rats are more ugly than the bodies of cats and and dogs; and the bodies of the latter are worse than those of horses and cows; and as the bodies of the crows and vultures are more ugly than those of the doves and parrots; and the bodies of the crocodiles and other monsters are more frightful than those of other fishes, so likewise the bodies of the wicked shall be more or less ugly and frightful, according to the extent of the malice of each.

As, then, one has sanctified his body and all its members — his palate by abstinence, his stomach by fasting, his hands by almsgiving, his feet by Church-going, his eyes by contemplating divine works, his ears by hearing the word of God, and his mouth by praying: it is but just that, as a reward, his body should be re-united to the soul and become immortal and glorious. For, if the body has been an instrument and companion to the soul in suffering for God, and in doing good, it should also enjoy the gift of God with the soul. On the other hand, if a man has used his body and all its members in doing iniquity, his body and the members also should be punished.—If his eyes have looked on immodest objects; his ears heard obscene words and songs; his mouth uttered blasphemies, lies, and scandalous speeches; his hands stole; and his feet led him to bad places—consequently as his whole body has been the occasion of indecency, gluttony, drunkenness, and the like, so it is but proper that his whole body should be punished with the soul, to which it has been a companion in doing wickedness. Hence St. Paul very rightly says: "For we must all be manifested before the judgment

seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil" (2 COR. V—10). Hence St. John, in his apocalypse, writes concerning the great change of the body of those who have mortified themselves, thus: "And one of the ancients answered, and said to me: These that are clothed in white robes who are they? and whence came they? And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb...They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life. And God shall wipe away all tears from their eyes" (APOC. VII—13.) On the contrary, with regard to those, who have fed their body delicately and unlawfully, he says (XVIII—7): "As much as she (Babylon) hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her." Let all such hear these words as know nothing else but to feed their bodies with the delicacies of food and drink, dress and dissipation, and who in order to avoid any inconvenience, feel reluctant to go to Church, to pray, to fast, to abstain, to give alms, and the like. Let them remember that their well-fed bodies, their rosy cheeks, their smooth skins, and their delicate limbs will be afterwards turned into monsters of ugliness, and will be tormented with the most excruciating pains. Hence St. Paul says: "Mortify, therefore, your members which are upon the earth—fornication, uncleanness, lust, evil con-

cupiscence" (COLOSS. III—5). And again: "They that are Christ's, have crucified their flesh, with the vices and concupiscences" (GAL. V—24). And why? Beacuse it was the unlawful gratification of the palate that brought on our first parents death and mortality—It was the unlawful gratification, lust, and sensuality that brought on mankind the deluge, and drowned the whole world under the billows of the waters. Let, therefore, all mortify their bodies and bring them to the subjection of reason and religion, that by suffering a little while on earth, their bodies may rise immortal and be changed into the beauty of angels.

CHAPTER VII.

WHAT WAS THE OBJECT OF CHRIST'S TRANSFIGURATION ON THABOR.

"Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart; and he was transfigured before them." (Matth. XVII—1).

SINCE the nature of man induces him to seek his own happiness in all his actions and in all his projects, he cannot be moved to any work unless there is some interest of his own, nor will he undertake any thing which does not explicitly or simplicitly tend to his well-being. Thus, an husbandman tills the ground, plants trees, exposes himself to the inclemency of the weather—to the sun and rain, cold and heat—that he may get grain and fruits. A shepherd does the same, he takes his sheep from place to place for good pasturage, watches them against wolves and beasts, that he may obtain, out of them, milk, wool, and the like. A fisherman throws his nets into the water

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to catch fishes. The merchant travels from place to place, navigates from port to port, in search of merchandise, treasure and gain. A soldier fights for livelihood and gain.

Then, again, we eat, drink, and sleep, either to satisfy the wants of nature—hunger, thirst, weariness of members—or for the sake of recreation and pleasure. It is true that men do not always succeed in obtaining their desired object; but that happens either because they seek after things that are good only in appearance, and not in reality, or because they do not employ proper means for the purpose. For instance, men often avoid works, give way to natural indolence, although the former keep them in health, while the latter is the cause of poverty, and often of sickness. Then, again, others place their happiness in riches, honours, and sensual gratifications, which not unfrequently render their devotees unhappy.

Now, if this is the case in human things, how much more will it be so in what regards our spiritual affairs? Indeed, if our actions are not directed by proper motives, *nor* are suitable means employed, they will not obtain advantages for our souls hereafter. Hence Christ our Lord who had come to teach men the way to real happiness, and to exhort them to apply the befitting means for obtaining it, taught his disciples that the real contentment of our heart, and the happiness of our being, is the heavenly glory of God, which is obtained by charity, humility, patience, persecutions, and death itself. But as privation, mortification, self-denial, sufferings, and death are seen and experienced by us on earth, and the reward of heavenly glory is only in hope, Christ our Lord, in order to assure this hope of a

blessed happiness hereafter to be obtained by the service of God, wished to shew to his apostles a glimpse of that immortal glory of heaven by being transfigured before them. And indeed, we read in the Gospel of St. Matthew (XVI—21) that Christ said to his disciples "that He had to go to Jerusalem, where He would suffer many things, and be put to death, and the third day rise again." Then Peter said: "Lord be it far from Thee, this shall not be unto Thee," But Jesus said to his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that shall save his life, shall lose it, and he that shall lose his life for my sake, shall find it." He told them also that this corruptible and unsightly body will rise in immortality, and will shine like the sun, and that even some of them, before their death, will witness with their own eyes a glimpse of that celestial glory, with which Christ was to be invested in the kingdom of his Father, "Amen I say to you, there are some of them that stand here that shall not taste death, till they see the Son of Man coming in his kingdom."

And for this purpose, "He took three of his (chief) apostles, Peter, John, and James to Mount Thabor, where he was transfigured before them. And his face did shine as the sun, and his garments became white as snow." Here we must remark that our Lord was pleased to display this heavenly glory to his disciples, in order to prove to them, by this fact, all the other supernatural mysteries. What He did on this occasion to confirm His followers in the exercise of virtue, sufferings, and death, He did, on other occasions, to shew them visibly the immortality of the soul, the resurrection of the

body, the existence of hell and heaven, the rewards of the righteous, and the punishments of the unjust. Thus, for instance, He had taught them that men will rise again after death; and accordingly He raised Lazarus, and others, to life. He had said that there is hell for the wicked and heaven for the virtuous; and for this purpose He adduced the fact of the pauper Lazarus and of the wealthy Dives, that the former was taken to the bosom of Abraham in heaven, while the latter was buried in the fire of hell. Likewise, by the multiplication of the visible bread, He proved the transsubstantiation of the substance of bread into His body, and that of wine into His blood, and met the doubtful questions of the Jews "*how* can this man give us his body to eat" namely, as this one bread is multiplied into many, so his body shall be given to many in a like manner.

2. Again, we have to observe that at the transfiguration of Christ, Moses and Elias appeared before him, firstly, in order to shew that he was not one of the mere prophets as people had imagined him to be; for some had taken him for Elias, some for Jeremias, some for some other ancient prophet. Hence, these two great personages, Moses and Elias, appeared there to mark the distinction between their Master and themselves, as they were summoned to appear before Him like His servants. Secondly, the Jews were frequently in the habit of accusing Christ of blasphemy, on the score that he was making himself God, that He was transgressing the Mosaic law; hence they had said (JOHN XI—16): "He is not from God, because he does not keep the sabbath;" again (JOHN X—33) "For a good work we stone thee not, but for blas-

phemy, and because thou being a man, makest thyself God." And, therefore, Moses, who had given the law, appeared to prove that Christ was not acting against his law; Elias appeared to prove that Christ was not blaspheming, when He called himself God, for He is the true God, and hence this prophet, who was full of zeal for the glory of the God of Israel, would not have appeared obsequious before Christ were He not God. Thirdly, these two personages appeared that they might prove, by this very fact, that the souls of men are not annihilated after death, since they, notwithstanding that they were long since dead, had arisen from the grave at the command of Christ. By this fact, therefore, our Lord established the proof of His saying "God is said to be the God of Abraham, Isaac, and Jacob. He is not the God of the dead but of the living, that all live to him," since the souls of Moses and Elias after so many centuries were found alive. Now, as Moses and Elias were found alive after so many generations, so are likewise the souls of all others living and surviving the death of their bodies. Therefore, there is the resurrection of the dead. Fourthly, these two personages appeared before our Lord, with a view to shew that He has power over the living and the dead. Fifthly, these two personages were seen in the transfiguration of Christ, in order to teach us that whoever labors for God and suffers for His name sake, will enjoy the glory of heaven, just as Christ after his suffering and fasting was found resplendent in the glory of God—just as Moses and Elias mentioned in Holy Writ to have fasted for forty days, and endured fatigues, were partakers of the glory of Christ.

By His transfiguration, then, Christ confirms His saying, that (MATTH. XIII—43) in the last day of judgment those who will be found just and righteous, shall shine as the sun, in the kingdom of his Father.

3. We must observe here also that by seeing the transfiguration of Christ, the apostles fell down by the overpowering glare of his divine majesty—which shews that Christ's face was become more radiant than the rays of the sun, and that His garments were whiter than the snow, or the apostles would not have been much overpowered by their brightness ; for we can bear the light of the sun without being dazzled to such an extent as to fall. And, hence, the Evangelist says that his face shone *as the sun*, and his garments became *as snow*, in order to express his ideas as forcibly as man can understand, since the sun is, at least to us, the most brilliant of objects, and the snow the most white. But these are only comparisons, the reality being beyond description. Indeed, was not the mountain rendered something unusually, supernaturally, and surpassingly splendid and beautiful by the divine light which was emitted from the person of our Lord, and the surrounding air and atmosphere the most agreeable and pleasant by the divine fragrance which issued from the person of the Son of God, surpassing all the odors and perfumes of flowers, Peter would not have been so enchanted as to resolve to fix up his abode therein for good: "Lord it is good for us to be here." Now, that splendour of the transfiguration of our Lord was but a shadow, a glimpse of what will be the brightness and glory of heaven, where the countenance of the Lord illumines all. Hence St. Paul, who had been

once taken up to the third heaven and had witnessed the happiness and glory of that heavenly mount, says that it is not possible for a man to describe its beauty, "Nor eyes have seen, ears have heard, nor has it entered into the heart of man what God has prepared for His faithful servants who love Him." As Peter on Mount Thabor, and Paul on the third heaven, had witnessed a glimpse of the divine glory and were enchanted thereby, and did not like to depart from, nor part with, it for any thing, so also, whoever will be fortunate by good work and sufferings to see and possess it, will experience in his inmost heart the same feelings of enthusiasm and joy, and will consider himself truly transformed into another noble being, and transplanted into a quite new, grand, and the most beautiful abode and the most enchanting garden of pleasure, where all is happiness and quiet, all serenity and splendour, all bliss and beauty, all weal and no woe, all friends and no foe, all good and no ill-will.

In truth, if a man, who was born in a cavern, where he had grown and lived always, nor had seen nothing else than the things about his den, were by chance led out to an open place, in a most beautiful garden situated amongst the hills and dales, rivers and mountains, from whence he could view the sun rising in the moon, resplendent with all its beautiful lights, and gaze upon the enchanting sceneries of nature, variegated parterres of flowers and plants; smell the balsamic atmosphere of different flowers and shrubs; enjoy the cool life-giving breeze; hear the melodious singing of birds, besides the delightful concerts of a music; eat the delicious kinds of fruits; drink the sweet beverages; and look on the most

exquisite satin and silk dresses of beautiful colour, ornamented with gold and silver; admire the brilliancy of the precious jewels and stones, how much would he not be changed, and consider himself the happiest being amidst these great and beautiful varieties? If we feel great reluctance to part with this earth which is our dwelling place as well as our grave, where there are good and bad things, flowers and thorns; domestic and useful animals, as also wild beasts and poisonous snakes; good and virtuous men, not less than wicked and hurtful, how much more precious, loving, and delightful an abode must heaven be, and that Jerusalem which is above, which is our real mother, and which was made by God purposely to render us happy and contented! Yes, unless the glory of heaven was something unspeakably grand, the Son of God would not have taken the trouble of purchasing it with the price of his blood. Hence very properly says St. Paul: "Mind the things that are above, not the things that are upon the earth" (COLOSS. III—2). And, indeed, as when a man takes himself to the top of a mountain, and thence looks down and contemplates the things that are below, they all appear to him small and insignificant, so, in like manner, if we were to raise ourselves with our thought above this region and contemplate the beauty of God, and the heavenly hosts, all our earthly goods—health, strength, the beauty of the body, riches, and sensual gratifications—would appear to us as nothing and contemptible. For, the beauty and grandeur of heaven are eternal and permanent, while those of this world are momentary and corruptible. And hence, only the heavenly beauty will really captivate the feelings of our hearts, and by its possession will render us

fully contented and satisfied. We read (Gen. XXIX—20) that the Patriarch Jacob loved the beauty of Rachel ; and in order to marry her, he was obliged to work very hard in the sun and rain, cold and heat. But after seven years were past, Lea, instead of Rachel, was given to him in marriage, on the plea that Lea was the elder, and that if he worked seven years more, he would have Rachel also. Well, the proposal of other seven years' hard work did not deter him ; and accordingly he cheerfully worked for seven years more, and at the end was happy to be united to Rachel, the object of his affection. And the Scripture tells us, that all those years appeared to him as they were only a few days, on account of the magnitude of his love for Rachel. Now, if Jacob did suffer so much trouble to gain the beauty of a perishable creature, what ought we not to do for the possession of that everlasting beauty of heaven ! The saints of God knew its worth and beauty ; and for its sake they suffered all kinds of troubles and pains, hunger and thirst, nudity, prisons and martyrdom. Yes, the hope of reigning eternally with Jesus Christ in the glory of heaven, sweetened the bitter chalice of all their sufferings, and made death, even in its most terrifying form, appear acceptable to them. It was this blessed hope, and the coming of the great God, and our Saviour, which animated the apostles, martyrs, virgins, and other holy men, to suffer on earth ; it was, again, the same hope of a blessed immortality and heavenly glory that incited the mother of the seven Macchabees to lay down their lives for the law of God. Now, as the mother of the seven Macchabees (2 MACH. VII.—28) exhorted her youngest son to suffer martyrdom, thus : " I beseech thee, my son, to look

upon heaven, and fear not this tormentor, but receive death," so we, too, ought to look upon heaven in all our works and words, and never lose sight of it, until we have possessed it by practising good works.

CHAPTER VIII.

WHETHER THERE IS AN EVERLASTING PAIN IN HELL.

"Man shall go into the house of his eternity..The dust returns to its earth, from whence it was, and the spirit returns to God, who gave it."—Eccle. 12—5 & 7.

IN speaking of the state of a future life and the fate that awaits man after his departure from this world, I have elsewhere said that a virtuous man, who is free from every kind of sin, will go to heaven to enjoy eternal bliss there ; and those souls that leave this world guilty of minor or venial sins, will go to a middle state, between heaven and hell and which is called purgatory, to expiate therein those failings, and to be purified of every spot before they are admitted into the kingdom of God. Now it remains to say something about the fate that awaits a soul that departs from this world contaminated with deadly and mortal crimes, without obtaining the pardon of them by penance. Heaven and hell are the last goals of the souls respectively of good and bad ; and both the weal of the just, and the woe of the wicked, are everlasting. Hence the wise man in the above quoted passage does not say simply, " Man shall go into the house of eternity," but that man shall go into the house of *his eternity*. And the reason why *his eternity*

is put, is because man renders himself worthy of the one or the other by his own works—of heaven, by loving God and practising the acts of godliness, of hell, by committing sins and remaining in that state till death: "And they that have done good things, shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment" (JOHN V—29.) Again, "And these (wicked) shall go into everlasting punishment: but the just, into life everlasting" (MATTH. XXV—46.)

Then, again, Christ our Lord explains in what consists the punishment of the wicked, that is, it will consist of unquenchable fire, and worms that never die: "And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire: where the worm dieth not, and the fire is not extinguished" (MARK IX—42.) That Christ did not mean here fire and worm in a figurative sense, but real worms and fire, he says clearly elsewhere (MATTH. XXV—41): "Depart from me, you cursed into everlasting fire." Then, again, that this fire was not that Ge-hinnom or of the Valley of Hinnom, (where dead bodies and carcasses were thrown; and to burn which and to purify the atmosphere, fire was kept up burning continually) is clear from this that our Lord said this *fire to have been prepared for the devil, and his angels*; which is still made more convincing by the fact of the *rich man* (LUKE XVI—22) who after death was buried in hell, and was tormented in the *flames.* This passage proves not only the existence of hell, but also that there is fire in hell which torments; and that man is

not consumed by fire nor is become unconscious as in the valley of Hinnom, but that man lives in a state of consciousness, and that in this state he suffers dreadful pains and tortures.

This is a truth which has been acknowledged by all mankind since the beginning of the world ; this has been believed even by the pagan philosophers, such as Socrates, Plato, and Cicero. This was believed by Homer, Virgil, Dante and other Christian poets. For instance Virgil (*Æneid. L. VI-v*—617) says :

" sedet, æternumque sedebit.
Infelix Theseus."
Chained, *for ever* chained, there pines
Unhappy Theseus." ; and Lucretius (*De Nat. Rerum*) :
" Ignis ubi ardebit nullo delebilis ævo"
Where fires shall glow, that Times shall never quench.

Likewise one of the Christian poets says :

" A charge to keep I have
A God to glorify ;
A *never dying* soul to save
And fit it for the sky.

2. Notwithstanding the above facts, some Christians outside the Church, and who may be termed subtle reasoners, have tried to persuade their fellow creatures that the pain of hell is not everlasting. And their grounds are, (1) that the eternity of pain is wrongly based on the immortality of the soul, which was only a dream of Plato, from whose philosophy others have derived that notion of immortality. (2) That no part of the Bible (from which some preachers derive their arguments for the eternity of pain teaches us about the everlasting pain, but that *death* or the *utter destruction* of the wicked is the

utmost punishment, as death was the wages of sin; whereas the *eternal life* or the *continued existence* of the virtuous is a reward of good deeds. For instance, MATTH. X—25: "Fear not them that kill the body, but rather fear him, who is able to *destroy* both body and soul in hell;"—GAL. VI—8: "He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall reap life everlasting;"—(HEB. X—24): "But a certain fearful expectation of judgment and the rage of a fire which shall *devour* the adversaries;"—(2 THESSAL. I—9): "Who shall suffer eternal punishment in *destruction*;"—(2 PET. II—12): "They shall *utterly perish* in their own corruption;"—ROM. VIII—13: "If you live after the flesh you shall *die*, but if by the spirit you mortify the deeds of the flesh, you shall *live*;"—JOHN. III—36: "He who hath the Son hath life, and he who hath not the Son, hath not life." Some of the ancient fathers of the Church also, they say, have taught the same doctrine; that is, that death is the utmost punishment of the ungodly. (3) That *immortal worm* and *unquenchable fire* must be explained in the sense of the *worm* and *fire* that were devouring the carcasses in the Valley of Hinnom. For instance, if a fire broke out in a town or city which could not be put out, it would burn on until it had burnt down the whole place, and then it would go out for want of fresh fuel to keep it up, and might be said unquenchable. So, they say, Christ means that when the wicked are cast into hell, there will be no hope for them; they will neither be able to escape from the flames nor extinguish them; they will burn on till they are utterly consumed. In

the same way, when we are told of a worm feeding on a carcase and not dying, it means, they say, that it will go on devouring till there be nothing left for it to feed on. The text of our Lord is a quotation from Isaia LXVI—24: "And they shall go forth and look upon the carcases of the men who transgressed against me, for their worm dieth not." Christ using the word of Isaia meant to represent the wicked as cast alive into hell fire, and the suffering they would undergo in the process of destruction, as well as their becoming afterwards object of everlasting contempt. (4) That the term *aionion* everlasting, is taken from a word which means an *age* or *period* of time, and, therefore, means lasting, though what that period referred to may be, must be gathered from the context; the word itself signifies nothing. For instance, the ordinance of the Jewish dispensation were said to be *everlasting*, meaning they were to last all through that dispensation. The hills are said to be *everlasting*, because they will last until the heavens pass away. So, again, the fire that consumed Sodom is called by St. Jude "eternal fire" because the effects of it still remain. A stronger word than everlasting is used by the same apostle when applied to the everlasting chains in which the fallen angels are bound, and yet the *duration* of these everlasting chains is expressly limited "to the judgment of the great day" (JUDE I—6.) *Everlasting*, then, cannot mean *endless*, because scripture declares most positively that all evil will come to an end, and the wicked will be destroyed (1 COR. XV—26). Our Lord, therefore, means to say, that the punishment of the wicked will last through the remainder of their exis-

tence. Their punishment will consist in suffering and loss, according to each one's desert, but which will in every case end in the final loss of life. To all eternity they will pay the penalty of their rejection of Christ in being deprived of that life which they otherwise would have enjoyed. They like the cities of Sodom, suffer the "vengeance of eternal fire" in the everlasting destruction they have brought upon themselves. Their sufferings are *not endless*, but the loss they have sustained is endless. It is final. (5) That God is the father of all mankind, and he will be not so cruel as to punish eternally his miscreant children. He being the Father of Mercy, will rather annihilate the wicked than suffer them to be in endless woe and miseries. (6) Moreover that sin is finite act of a finite being; and consequently it would be against the justice of God to punish sinners eternally.

In reply to the first objection I say that the immortality of the souls was not derived from the philosophy of Plato, since Homer, who lived before him, asserted the immortality of the soul in his poem *Odyssy*, B. 5. Again, the wise man (Solomon), who did not read the writings of Plato, argued the immortality of the soul in the passage which I have quoted in the beginning of this chapter for my text. Then, again, not only Seneca said that "the consent of all mankind has great weight to establish the immortality of the souls, as every one either fears or worships hell," but even recent travellers have discovered that all people, including the savages of Australia, Africa, China and America, believe in the immortality of the soul, the punishment of the wicked in

hell, and the enjoyment of the virtuous in heaven. Surely these people had not seen the book of Plato, where he establishes the immortality of the soul.

In regard to the second objection, it can be said that the eternal life promised to the believers in Christ, who are righteous, is not mere eternal *existence*; it is that and something more which makes it what it is. Hence Christ says: "He that believeth in the Son, hath eternal life, and is passed from death unto life." This was addressed to men who were still alive. The two conditions of life and death here referred to are clearly therefore co-existent with our natural life. And so men may at one time be dead and at another they would be alive. One Apostle speaks of living men as "dead in transgressions and sins," and another speaks of those who have "passed from death unto life, because they love the brethren." But as if these passages were not enough, another passage of the scripture declares the apparently contradictory truth that "she that liveth in pleasure is dead while she liveth." Again, (ROM. II—6): "God will render to every man according to his works. To them indeed, who, according to patience in good work, seek glory and honor and incorruption, eternal life. But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation." Here is the point of contrast,—*blessedness*, on the one hand, and *misery*, on the other. The same blessedness and misery were discovered between Lazarus and Dives; the former was enjoying in heaven in the bosom of Abraham, while the latter was tortured in the flames of hell, quite conscious of being

in such a state, or he would not have begged Abraham to send him Lazarus in order to assuage his thirst.

Again, the wise man (WISD. V—1) says: "Then shall the just stand with great constancy against those that have afflicted them. These (the wicked) seeing it, shall be troubled with terrible *fear...repenting* and *groaning* for anguish of spirit, and saying: We have erred from the way of truth, and the light of justice hath not shined unto us...what hath pride profited us? or what advantage hath the boasting of riches brought us?...Such things as these the sinners said in hell."

Now, I ask, could the wicked *repent* and *groan* and *condemn* their own iniquity and *folly* if they were not in existence and in a state of consciousness? Only a fool will gainsay this. It is the consciousness that makes them suffer. For instance, when an animal is severly wounded, it howls and groans through severe pain as long it is conscious and has life, but when it dies it feels no more consciousness, no more pain and suffering. If, therefore, the unconsciousness of annihilation can be regarded *as eternal suffering* or *deprivation of blessedness*, it will necessitate a reconstruction of language and the laws of thought. We should then be justified in saying that the stones in the streets are eternally deprived of the blessings enjoyed by men who tread them under foot! Deprivation pre-supposes the existence of consciousness and without such consciousness there could be neither deprivation or punishment. The holy Scriptures, therefore, both of the Old as well as of the New Testament assert the possibility of there being men who are dead even while they are living, and that the eternal life of the

righteous and the second death of the wicked are but the continuation of those *spiritual* forms in which they are now found, the constrast being between *spiritual life*, on the one hand, and *spiritual death*, on the other, *conscious* existence underlying both.

Concerning some fathers of the Church who made use of such phrases as these: the wicked shall *die, perish*, the hope of the wicked will *cease*, and the like, it must be answered, that they, too, meant the *spiritual death* and not the existence, or the natural life of the wicked. That the ancient fathers believed in the everlasting pains of hell, suffice to cite some of them.

I. *Century.*—St. Clement of Rome says: "All souls are *immortal*, even those of the impious. For the latter it would be better if they were not incorruptible, for to their great misfortune, being punished *with an eternal* punishment by an *unquenchable* fire, and yet *never dying*, they cannot see the end."

II. *Century.*—St. Justin writes: "We teach that each one goes to *everlasting* punishment or bliss according to his merits."

III. *Century.*—Tertullian (APOC. c. 45) "We who are judged by God, to whom every thing is manifest, and who keep, before our eyes His *everlasting* punishment, with good reason rely on innocence alone, fearing Him because of the fulness of His knowledge, and the difficulty of hiding, and the greatness of the *torture which is not for a time, but for ever*" (*See* Petavius *DeAngel.* s. 3. c. 8.)

Regarding the third objection, it may be observed that although the word of the prophet describing Gehenna, and

the word of Christ describing the abode of the lost, are grammatically the same in form, they are rhetorically different in their meanings, as carcase differs from a living body. The worm in Gehenna is a figure of *destruction*, no doubt, because it preyed on carcasses. The worm as described by Christ, however, clearly denotes *suffering* and *affliction*, because it preys on the *living* subject, and this signification must be determined by the context. When Christ says: "It is better, &c.," the subject addressed was supposed to be in a state to feel the infliction. The presence of worms in a *lifeless* body is *not*, of course, indicative of suffering. But worms are known to attack the *living subject*, and their presence in every instance is attended with suffering. If the undying worm is in hell, as Christ plainly teaches, and if hell is a "place of torments as Dives asserted, the whole argument as to *suffering* must be, as it cannot for a moment be doubted—conceded. The lost in hell, therefore, are *living*, *conscious* beings, as it is clear from Dives himself, that he was conscious of his suffering in hell.

The same answer can be given to the objection that hell fire will cease to exist or will be quenched when there is no fresh fuel for its maintenance. For, I have shown, that the lost in hell are *living* and *conscious*, and are consumed by the fire, hence they will be perpetually a new fuel to that fire—fire will be not quenched because the damned will ever live. Witness Dives, who was in the flames, and was not destroyed.

Then, again, to say that hell fire will melt and purify human nature, in the same way as fire melts and purifies gold, is contrary to the nature of the punishment

designed by Almighty God for the wicked. For, when "the Lord rained upon Sodom and Gomorrah brimstone and fires," they were not to melt and purify those cities. And "the devil that was cast into the lake of fire and brimstone, where the beasts and false prophet are" was not to be melted and purified, but to be tormented. Likewise, it is against reason to say, that hell fire will salt the lost for their amelioration as meat is salted for its good. For, meat is salted not to make it *better*, but simply to arrest decay. Beef, when salted, remains beef, and so the carnal heart will remain carnal: "He that is filthy, let him be filthy still."

In reply to the fourth objection, no one denies that the word *everlasting* or *eternal* has been used with a limited signification in respect to certain objects, but in such connexion the word is used *figuratively*, precisely, as the words *interminable* and *infinite* are used hyperbolically in ordinary language; as when we speak of an "interminable road"; an "infinite amount of trouble," and so on. Such an application of the term, however, does not deprive it of its legitimate meaning, otherwise it would have a limited signification in every connexion, even when used to express the existence of God. The unbelievers in the doctrine of endless punishment admit, that eternal life will be enjoyed by the just as a reward of their virtue. Now, since the same word *aionion* occurs in MATTH. XXV verse 46 to express the eternal weal of the righteous and the eternal woe of the wicked, it must bear the same meaning in both cases, and cannot mean one thing in one passage, and its opposite in the other. If the word is used

hyperbolically in reference to the punishment of the wicked, why should it be understood literally in reference to the life of the righteous?

Besides, Christ our Lord was the Legislator of the New Covenant, and, hence, He could not have spoken figuratively on such important subjects which regarded life and death, as well as the weal and woe of man. But as God spoke in a literal sense to our first parents when he forbade them to eat of the forbidden fruit, and likewise when He said to Noah that He would destroy mankind by sending an universal Deluge: So Christ, the Legislator of the New Law, spoke also in a literal sense when He spoke of his crucifixion, death, resurrection, and that He would send the Holy Ghost upon the apostles after His ascension into heaven. Again, He had promised, not figuratively, but in a literal sense, that He would give His body and blood; which He did so on the eve of His death, and that men were to be baptized by water and the Holy Ghost; and we know as an undoubted fact that the apostles baptized men with water. Now, as the above facts have taken place, actually and literally, so, likewise, when Christ said that the wicked shall go to eternal fire, and the just to eternal bliss, He must have spoken in a literal sense, as on virtue and vice depended the eternal salvation or the perdition of man.

According to many critics, the Greek word *aionion* which is derived from *aion* or *æon*, signifies an *infinite*, or at least, *indefinite* duration, and is opposed to a finite or temporary duration. But by metonymy it is used to designate *immutable beings*, who exist for ever. It was so used even by Greek philosophers about the commence-

ment of the Christian era, as appears from a passage in Arrian, *Diss. Epictet.* lib. II, Sec. 5, where *aion* is opposed to *anthropos* or to a frail changeable being: "I am not an *æon* (an eternal and unchangeable being) but a *man*, and a part of the universe, just as an hour is a part of the day, and like an hour I must exist, and then pass away"—The Gnostics used the term *aion* as the designation of a celestial and immortal being; while the Fathers of the ancient Church applied that term to angels, both good and bad. Now, obscure as the word may be, there can, I think, be no difficulty in forming a definite conception of its meaning in reference to certain things. The antithesis in COR. IV—17-18 ("For that which is at present *momentary* and light of our tribulation, worketh above measure exceedingly an *eternal* (*aionion*) weight of glory... For the things which are seen, are *temporal*, but the things which are not seen, are *eternal* (*aionia*") determines the meaning of the "eternal" weight of glory. In EPHES. III-11 ("According to the eternal purpose, which He made in Christ Jesus our Lord) the word *eternal* refers to a past duration coeval with the existence of God. If so, there can be no reason for limiting its signification in those passages which speak of "*everlasting* punishment" "*eternal* fire"—More especially in the passage already quoted from MATTH. XXV where the word is repeated in the same sentence, a repetition which occurs in such passages as the following:—"The *eternal* God is thy refuge, and underneath are the *everlasting* arms." Now, the genius of the Hebrew and Greek languages admit of such repetitions for the sake

of emphasis, and this without any change of meaning. There is no reason, therefore, for supposing that Christ used the same word in the same sentence in two opposite senses: but, on the contrary, there is every reason to conclude, that the word in both clauses of the sentence has precisely the same meaning, *viz.*, eternal bliss for the godly, and eternal misery for the ungodly.

With regard to the fifth objection, no one denies that the Scripture represents God as a God of love. But to say that love alone is His nature is to state the truth partially, "Holy and reverend is His name" Ps. III-9; He is also the "just God" ISAIA XLV—21; God is also the God of "vengeance" DEUT. XXXII—35; God says of himself "I am the Lord which exercise loving-kindness, judgment and righteousness in the earth, for in those things I delight" JEREM. XI—24. Hence the believer in eternal punishment does not assert, that God can do an *unfatherly act*; but he denies that God punishes the wicked as their *Father*. The Divine Fatherhood is analogous to the human fatherhood, but the former possesses claims and rights which the latter cannot by any possibility possess. God is our Father, and yet our Creator and our Sovereign. We do not bear the same relation to our children. The analogy between the known and the unknown does not, therefore, hold good in every respect. No human father would, for example, even if he could, slay one child for the good of another; and yet God slew the Egyptians, the Canaanites, &c., for the benefit of the Jews. This shows that the Divine Father has claims and rights, which no human father can have. God punished the wicked as *Judge*, not as *Father*.

God, then, as Creator and Sovereign, wishes his moral government to be observed no less stringently than His physical government: "His tender mercies are over all his works." It was, no doubt, for the welfare of his rational and intellectual creatures that God made the heavens and the earth, and that He keeps them in harmonious order. The law of gravitation, which keeps the world in its place, and us on its surface, is in this view a most beneficent law. But break it, defy it, by throwing yourself down a precipice, and immediately it becomes the instrument of a terrible retribution, vindicating the majesty of God's law. Does any one impugn the character of God on account of the consequences that follow a breach of the law of his physical universe? And is the majesty of his moral government not sustained by laws, and is a breach of those laws not attended with any consequence? And if they are, are we justified in impugning His character, if those consequences should be fearful?

But an unbeliever in the doctrine of endless punishment might say: It seems impossible to think that an omniscient God, who is also a God of love, would send into the world hundreds of millions of human beings, whose fate will be, according to popular notion, eternal damnation? Hence it is more reasonable to say that He, as a God of Mercy, should rather condemn them to entire annihilation.

In reply I say that the difficulty felt in this matter is hardly lessened by the alternative course suggested, for God to create rational and intelligent creatures merely for the purpose of annihilating them seems to

involve as great a mystery as to subject them to endless punishment. But this question is only part of that which has perplexed the human intellect for ages, *viz.*, why does evil exist at all? Why did God, who is omnipotent, not prevent the introduction of sin into the universe? Could He not have annihilated Satan ere He created man, and thus have prevented the entrance of sin into our world? Why did He not in spite of Satan prevent the fall of man?

Since, therefore, we are unable to fathom the doings of the Almighty, we should not ask why He does so or so, and suggest that it would have been better if He had acted in this or that manner; but we should rather accept his works with a child-like faith in spite of the difficulties that surround them. For, as Origen observes: "He who believes the scripture to have proceeded from Him who is the Author of Nature, may well expect to find the same sort of difficulties in it as are found in the constitution of Nature." To which Bishop Butler adds that: "He who denies the scripture to have been from God, on account of these difficulties, may, for the very same reason, deny the world to have been formed by Him."

To the sixth objection I reply that as those that strike the king or rebel against him, suffer, for that momentary act, the extreme penalty of human laws; and there is no injustice in their being so punished; why should we charge God with injustice, when he sends to eternal punishment those who break his sacred laws, and, as it were, attempt to strike God by their disloyalty? The extent of the crime is mea-

sured by the rank of the person against whom it is committed. Now, a slap given to any other ordinary man would not be considered very great, but the same slap given to the reigning power or to the king would be highest treason. And as the king inflicts the highest punishment upon him who strikes him, so God also inflicts the highest punishment on the wicked, which is the eternal punishment in hell. For, as the wicked being finite beings cannot receive the highest vengeance of God in mere annihilation, it was necessary that they should suffer it in duration—*viz.*, endless torture in hell.

Again, if there had been no endless torture in hell for the punishment of the wicked, the whole economy of the redemption would have been useless. For it is only in the assumption that there is a dreadful hell prepared for the devil and his angels, (into which man is in danger of being cast, as he has joined with them in rebellion against God,) that the Son of God came upon earth and assumed the nature of man, was crucified, died, and arose from the dead, ascended into heaven, sent the Holy Ghost upon his apostles to teach mankind, in order to deliver him from that awful and eternal punishment. And, indeed, the apostles of Christ and others went forth to tell their follow-men of one who delivers from the wrath to come, and by their earnestness brought upon themselves much sufferings, and many of them suffered a martyr's death. How unnecessary, therefore, was all this! What mistaken enthusiasts and fools they must have been! Men were not hastening, as they thought, to a fearful eternity, from the horrors of which Jesus alone

could deliver them! It was gratuitous suffering which these men brought upon themselves!

Again, it was the belief of endless punishment in hell that brought the Philippian Jailor to the faith of Christ. Now, when the Jailor trembled and excitedly asked—"Sirs, what must I do to be saved"?—Why did not Paul and Silas say—"O! man, don't be excited; there is no particular danger; there is nothing worth mentioning to be saved from; compose yourself; go and lie down again." Did they do so? Did they say so? Nay, they said—"Believe in the Lord Jesus Christ, and thou shalt be saved—thou and thy house." They believed there was something from which he needed to be saved; that Jesus could save him from that something, and that, He would do this on the condition of his faith in Him, and good works. Why, there have been millions of cases since of conviction, alarm and conversion. Are all these mockery—or pretence? Has God so constituted us that we shall be liable to these feelings, and does He so play with us? O! no; these are earnest matters—these are great truths. They affect our eternal weal or woe—I would advise, therefore, the unbelievers in the doctrine of everlasting punishment not to trust to their doctrines, but to take care to secure their salvation, and to hear St. Paul, who says: "With fear and trembling work out your salvation" (PHIL.—II.—12.)

4.—Hell, therefore, while it deprives the wicked of all goods—light, breeze, water, food, health, strength, beauty, and liberty, likewise punishes him with all dreadful torments - filthiness, obscurity, howling and

bitterness. There man's body is tortured with all its senses, his soul with all its faculties. But above all pains and sufferings, is the privation of the beatific vision of God. As it is great pain to be excluded from the inheritance of a kingdom, from one's own home, and to be sent into exile for good, or to hard work, much more will it be felt by those whose fate will be to be excluded from the sight of God, angels, and saints, on the one hand, and to be imprisoned in hell, on the other. Witness how keenly Esau felt the deprivation of the right of the first born child.

The companions of the damned are demons, who will use their utmost power to tease and torture them that fall into that dismal region. If the devil only by the permission of God had got possession of the holy Job, and tormented him so much—If, by the permission of Christ, demons entered into the herds of swine and caused their death, how much more will they not torture them who are eternally separated from God and his protection, and are left in the hands of those infernal brutes?

The serious thought, then, of hell on earth, good works and sincere penance for our sins will prevent us from falling into the clutches of the devil and fire of hell. If the lively apprehensions of hell-fire and its eternity peopled the deserts with anchorets, and drew so many thousands into solitudes and caverns, remote from human society, where they macerated their flesh and practised all the rigours of penitential life, it ought to impress also our minds with salutary fear of offending God and living in sin persistently. Let every

Christian, then, live so as to escape the dreadful abode of the lost, and be admitted into the region of bliss in the company of God and his saints for all eternity—

Recordare Jesu pie,
Quod sum causa tuæ viæ.
Ne me perdas illa die.
* * * *
Oro supplex et acclinis
Cor contritum quasis cinis,
Gere curam mei finis."
Thou mighty formidable king!
* * * *
Forget not what my ransom cost
Nor let my dear-bought soul be lost
In storms of guilty terror tost
* * * *
Prostrate, my contrite heart I rend,
My God, my Father, and my friend,
Do not forsake me in my end."

CHAPTER IX.

CHRISTIAN MARRIAGE.

"There was a marriage in Cana of Galilee .and Jesus also was invited."—John II–1.

FROM the above we learn that Christ, our Lord and Saviour, was invited to a wedding, where He went with his mother and disciples. And at the request of His mother He miraculously changed water into wine. By this act Christ our Lord sanctions the sanctity of marriage, and the use of wine; thereby showing that God himself is the author of wedlock, and the creator of wine.

As a good use of the things of the Almighty proves to be beneficial and conducive to our happiness, so an abuse of the same turns them to our disadvantage and misery. Now, God has instituted the union of man with woman for three-fold purposes—*Firstly*, that the man and the woman, who are in some respect deficient singly or separately, might in their union attain the mutual help from each other, as it is said (GEN. II—18): "Let us make for man a help;" and again (TOBIAS VII—8): "O Lord, thou madest Adam of the slime of earth, and gavest him Eve for a helper." And, indeed, generally speaking, woman requires the help and protection of man for her maintenance, as man is obliged to apply to woman for his domestic comforts. *Secondly*—that they might beget children, not so much for this earth as to inhabit and inherit the Kingdom of God, which we clearly learn from Tobias the younger (TOBIAS VII—8): "And now Lord, thou knowest that not for fleshly gratification do I take wife, but only for the love of posterity, in which thy name may be blessed for ever and ever." *Thirdly*—that they, living in the holy state of wedlock, might avoid the sin of the flesh and concupiscence, as we are informed by St. Paul (1 COR. VII—9): "But if they do not contain themselves, let them marry, for it is better to marry, than to be burnt."

As God had to accomplish these three-fold noble and great ends by uniting the man to the woman, He willed that the bond of marriage should be perpetual and indissoluble during the life time of the parties, saying (GEN. II—24): "Man will leave his father and mother, and cleave to his wife, and they shall be two in one flesh"; and

again (MATTH. XIX—6) : " What God has joined together, let no man put asunder" ; likewise, St. Paul says (1 COR. VII—39) : " A woman is bound by the law (of marriage) as long as her husband liveth."

2.—Since, then, on marriage depends the mutual help and welfare of man and woman, and the increase of the number of the inhabitant of the heavenly kingdom by bringing them up in the love and fear of God, and since, in consequence, the marriage tie is binding, we see at once the great importance of deliberation and good counsel, in the selection of a partner, to whom one is to be united for good. For, after the wedding is performed, there will be no chance of grudging and crying, of complaining and changing the partner. But that their thus once allied union may stand for good, for better for worse, for richer for poorer, in sickness and in health, till death only will part the married couple from each other, they must hearken to the advice of the wise man, and put it into practice, before they have resolved to enter into such an awful state : " My son do thou nothing without counsel, and thou shalt not repent, when thou hast done" (ECCLE. XXXII.—24) ; and the same wise man, speaking of marriage, says : " He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord" (PROV. XVIII—22). In like manner, then, if a woman hath found a good husband, she, too, has found a good thing, and will receive pleasure and comforts. But, on the contrary, says the wise man : " It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman" (*Ibid.* XXV—23). On similar grounds we can say, "it will be better for

a woman to lead a single life, than to marry, and live with a wicked husband—a drunkard, indolent, cruel, or immoral man. For, as fire will not endure to mix with water, nor will the smoothness of oil coagulate with the acidity of vinegar, so neither will man and woman of opposite dispositions and tempers, morals and religion, unite together in one mind.

3.—Hence, we see why many times marriages turn out to be unhappy—and the tree, that was planted to bear nice flowers and sweet fruits, produces, instead, thorns and briers. The cause, then, of this unhappiness is, in the first place, the haste of the parties, who rush headlong to that state, without any regard being paid to the character of the person to whom he or she is to be wedded. Not only are daughters and sons guilty of this rashness, but, to our great regret, parents and guardians themselves are at times over anxious to get rid of their children, or to dispose of them as soon as possible. And, hence, there is no good choice as to the capabilities and morals of the parties to whom their children are to be given away. Now, if we examine with great care all the articles we intend buying—fruits, clothes, jewels, or the like, whether they are so, as they ought to be—good, new, sound, genuine—and we do not purchase any thing rotten, decayed, old, adulterated; and if, before we hire a house to live in, we enquire about the neighbours and the drains that are about that place, and would not like to live in a bad neighbourhood or unwholesome place, why should we not, with the same care, make enquiries about the manners and the character of the party, to whom we are going to be

united, and with whom we are to live always? Is it not, then, a very great fault and foolishness on the part of the parents or guardians to expose their children, as it were, for sale indiscriminately to any one? And, indeed, as venders in the public markets expose their articles, and do not trouble themselves who buy them, as long as they are sold, so, in like manner, some parents offer their children to the first comer; and soon afterwards they find themselves disappointed: and commence to deplore that, that man has turned out a ruffian, a vagabond, a drunkard, a cruel, or indolent fellow; or that woman is found to be of bad temper, insolent, disobedient, or of loose character, and doubtful morals. And as sometimes marriages are contracted in great haste, nor his or her character and antecedents are ascertained, the consequence is an ill assorted match—I mean to say that in such hurried marriages, the man likely will forsake his wife, or the wife will prove an unsuitable companion: especially when the man is a foreigner. Indeed, we have witnessed that the man at times is found to have been married elsewhere, and his wife still alive. He marries here, only for a temporary home. By this remark I do not mean that all foreigners and strangers are bad and untrustworthy, but that amongst them many are only adventurers; and, hence, great care ought to be taken before we entrust our daughters to them. Many sad and mistaken marriages, that have been witnessed here in Calcutta, ought to put the young and unexperienced girls and their parents on their guard, lest they may be lost. And these deceptions often occur for this reason that young women or their guardians look rather to outward appearances, such as

nationality, color, or prospect. But they must remember that not always what glitters is gold—Aye, there are metals, silk, and other substances more precious and costly, although their outward appearances are not showy. Hence, what the wise man said to a young man (ECCLE. XXV—28), "Look not upon a woman's beauty, and desire not a woman, for beauty," might be applied also to a young woman, who is anxious to be married "Look not upon the nationality, color, and sweet manners of a man, nor marry him for his bodily qualifications," for, many a man appears to be so outwardly, but inwardly he is utterly unworthy.

In the second place, another great fault that renders marriages unpleasant and painful is, that Catholic children not unfrequently are wedded to persons who are not of the same faith. And although at times these mixed marriages are permitted for some grave reasons, yet care should always be taken to keep the Catholic faith unviolated and intact in themselves and in their offspring, who are to be educated and brought up in the Catholic faith. Hence, we ought never to allow our children to be married to persons of other persuasions, unless we are quite sure that the non-Catholic party is of an honest and prudent character, and of good and upright principles, and who would firmly and faithfully abide by the conditions of the Catholic Church. The reason of this is, that we Catholics firmly believe that our church is the only true church of Christ; and hence, we would go against our conscience, were we to embrace the tenets of the party who is of another persuasion, or to allow our offspring to be brought up in that faith which we think to

be false. But it is not the same case with Christians of other persuasions, as they believe that all Christian churches are alike productive of salvation. So, then, when they submit to the rules of the Catholic church, they do no violence to their conscience. But, in general, to marry a person of another persuasion is very irksome; and, hence, the Old Dispensation forbade indiscriminate marriages between persons of different religions, for fear of the perversion of the party of the true religion. What I have been saying will be clearly understood from the example of Solomon, who, although very wise, yet marrying the heathen women, learnt the ways of his alien wives, and at the end became perverted.

In the third place, there is besides another bad custom amongst Christians, which ought to be corrected, namely, many of our people at the time of marriage contract enormous debt on high interest, in order to gratify their false pride in making great show, in dressing, in giving dinners and parties. Now, it very often happens, especially amongst the poor classes, that they are not able to pay the debt contracted at the time of marriage; and this temporary gratification of vanity involves them into many and interminable amount of difficulties, from which they cannot extricate themselves. Hence, men ought to go according to their means—Neither to God nor to men is this extravagance pleasing. For, no where do we read that God has required great shows and expenses in marriage; nor do men of good sense approve of this unreasonable expense; rather the world will laugh at the foolishness of such as go beyond their means. The world might enjoy at your

expense, but will never come forward to assist you, when you have fallen into difficulties, on account of your own foolish act.

We must also bear in mind, in the fourth place, that marriage is a purely religious act in its origin and effects.—For, God himself performed the nuptials of the first man and the first woman—Adam and Eve—And Christ, our Lord was invited to bless the wedding by his divine presence, Hence, our marriages ought to take place but in our churches, and be blessed by the minister of God and of the true church : and, therefore, all elopements, or run-away marriages, contracted in other churches, without the knowledge and consent of the parents and guardians, and without the blessing, are damnable. But unfortunately at times some of our people do not fear God and his Church, and, therefore, when they meet with any opposition, either from the side of the lawful guardians or the priest, they run away to an un-Catholic church. I must say that by doing so, they do not injure, in any way, the church or the priest, but themselves, as Christ had said that whoever does not hear the church, does not hear him, and those who do not hear Christ, do not hear God. This sort of marriage, then, assimilates the parties to animals that have no understanding, and are only led by carnal desires. And moreover, since they shut out God from themselves, they are open to the attacks of the devil, as we learn from angel Raphael (TOBIAS VI—17.) "They who in such manner receive matrimony as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and

mule, which have not understanding, over them the devil hath power." Let us, then, fear God, or rather let us love God, who has instituted marriage ; and let us invoke his grace, and let us invite Jesus Christ to bless our nuptial. But that cannot be obtained, unless we are properly married, and in a proper church, and by a proper minister. Let us, therefore, imitate the young and good Tobias, who, when he was being married, invoked the blessing of God and prayed, (TOBIAS VIII—5) : " For we are the children of saints, and we must not be joined together like heathens that know not God. So they both arose and prayed earnestly both together."

Lastly, as to the feasting and rejoicing at the wedding, there is no prohibition, provided they are all conducted with Christian modesty and sobriety. But, certainly, God will not approve, nor Christ bless the nuptials of those Christians, who invite all bad characters to their house, and who profane the holiness of marriage with rioting, drunkenness, obscene dresses, songs, and actings.

CHAPTER X.

THE DUTY OF THE HUSBAND TAUGHT BY JOSEPH.

" Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately" Matth. 1—19*

ST. Joseph is called in the Scriptures a *just man*. By this word the Holy Writ designates the collection of

* This text is read on the third Sunday after Easter.

all perfections and sanctity. As gold and diamond are not only shining and precious outwardly, but are so also inwardly; so a *just man* is perfect and holy, not only in his outward deeds but also in his very inmost thoughts; not only humble but also charitable, not only patient and obedient, but also chaste and clean of heart. True virtue, then, consists in possessing all these moral qualities; for if a person were humble, and, at the same time, avaricious, he is not virtuous at all; if one were chaste but proud and irascible, he cannot be a perfect or just man. Hence St. Luke (I-6) calls both Zachary and his wife *just*, because they both were walking in all the commandments of God, "There was in the days of Herod, a certain priest named Zachary and his wife Elizabeth. And they were both *just* before God, walking in all the commandments and justifications of the Lord without blame." Likewise Job (I—1) is styled *simple* and *upright*, because he feared God and avoided evil, and because (v—31) he did not walk in vanity; he had not deceived any one, neither had his heart been set upon another man's wife or daughter; nor had he been unkind to his servants, nor denied to the poor what they had asked of him; but he had fed the hungry and clothed the naked, and had practised other virtues. In like manner Joseph was a perfectly virtuous man, chaste and meek, charitable and humble—chaste because in a married state he cultivated virginity—charitable because only to protect the Virgin Mary and to support her he was wedded to her—meek and patient, because when his spouse was with child without his knowledge, (which mystery was not revealed to him,) humanly speaking he

could have exposed her and got her punished before the court, he not only did nothing of the sort, but rather wanted to conceal her modesty and honour by leaving her privately. For his admirably mild and charitable act towards his wife, he was rewarded by God, who sent him at once an angel from heaven in order to explain to him the mystery which had so much perplexed his mind and tested his stern virtue. The angel coming to him said : " Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for He shall save His people from their sin "—See that through your virgin spouse you shall become the guardian of the Son of God, you will become to him father, what can you desire more ? You will kiss him and take him on your lap as your own child. Your lot will be greater, than that of Abraham, Moses, and David, who had ardently longed to see the days of this child ; whom not only will you see, but moreover you will embrace and kiss him as a father !

2. Joseph accordingly proved faithful to the commission he had received from above. He, therefore, accompanied his wife to Bethlehem to enrol their names in the census which was taken by Augustus Cæsar. And there he was consoled by the birth of the Saviour of the World, and heard the glad-tidings of peace and joy announced by the angels—he witnessed the adoration of the infant child by the shepherds and the wise men of the East. After this he was again ordered to fly with the child and his mother to Egypt. He was not scandalized

at this, nor did he say how it is that a few days back the angel had said that the child was to save his people, and now I am obliged to save him in a foreign land? He did not say any thing of the sort; but obeyed the command of God, and undertook the journey. We must remark here further that Joseph had to go to a land, the language of which he did not know; and to travel in those days was much more irksome than it is now-a-days. Then, again, the angel had not fixed the time, but had simply told him to remain there until he would be ordered to return again. As Abraham was ordered by God to quit his land and the house of his father, and to go to whatever place God would fix for his dwelling, so likewise was Joseph ordered to do. And as Abraham without any hesitation obeyed God and took to travel, so did Joseph.

3. But my object is not only to praise this Saint, but also to learn from him lessons of wisdom and true piety. Let us, therefore, not be slow to copy after the works of those whom we praise. And that is why the virtues of several of the holy men are mentioned, *viz.*, that we may imitate them in doing good and shunning evil.

Now St. Joseph, in the first place, teaches husbands to bear with the defects and shortcomings of their wives: "Being a just man, and not willing publicly to expose her." By this Joseph condemns husdands who, witnessing any failings or crimes in their wives, become unbearable. No amount of arguments of the friends can induce them to pardon their wives. They say, it is very hard to treat well a wife, when she has been proved unfaithful. Well, this Saint will answer them, that it is

not impossible at all. Then, again, if there was not something hard to our nature in doing acts of virtue, there would have been no reward. Hence, Christ our Lord said to Peter, that we must forgive the sins of our transgressors not only seven times, but seventy-seven times seven; which is tantamount to say, that we should always pardon sinners. If on seventy-seven times, or on all occasions, we are commanded to forgive the sins of the guilty party, how can they escape the judgment of God, who after the first or second time are reluctant to hear the supplication of the sinners? But how much shall not they be punished who deny forgiveness to their wives after the very first shortcoming or crime?

In the second place, St. Joseph teaches other husbands to be ever faithful companions to their wives, for he protected the Blessed Virgin during all the stages of life, at home and abroad. Hence those husbands who neglect to support their wives when they become old and are not so pleasing as when young, should take a lesson from him.

In the third place, he teaches married men to be chaste as far as it lies in their power, which consists in leading a holy life in wedlock, and to be faithful to their wives, and to be guided by the dictates of religion and reason, and not by the brutal passion of the flesh.

In the fourth place, he teaches parents to take care of their offspring, and have a sharp eye on their conduct. The parents should learn from this holy man to take their children to the place of worship and teach them the fear of the Lord.

In the fifth place, St. Joseph teaches every man and woman to have a lively faith in the word of God under all circumstances, and when things do not seem to smile upon us, but rather a cloud of miseries appears to hang over us. St. Joseph was not scandalized when Christ was born in a manger, nor when he was obliged to flee to Egypt. St. Joseph, therefore, by the very fact, teaches us that no virtue can be solid, unless it has been tried by difficulties and persecution, just as genuine gold is tested in the furnace. If, therefore, Christians who have admired the wisdom and piety of this holy Patriarch, were to imitate his virtues, and, when troubles and trials are sent to them, stand firm in their good resolution and bear with the defects of each other, and be obedient to the word of God, they, too, shall be crowned with St. Joseph in heaven.

CHAPTER XI.

THE DUTIES OF PARENTS TOWARDS THEIR CHILDREN.

"And his mother said to him; Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing." Luke II—43*

THE above passage of the Gospel is full of instruction for all parents in regard to the duties they owe their children.

And, indeed, we are told that the Blessed Virgin and St. Joseph going to the Temple of Jerusalem to adore and worship God took their son along with them. Then, again, that when they returned thence not finding Him in their

company, they went back again to Jerusalem in quest of him, and that seeing Him in the Temple sitting in the midst of the Doctors, Mary His mother, as it were, upbraided our Lord for absenting Himself from them without their knowledge and consent. Now, the care that Mary and Joseph took of the child Jesus as man, should be a model of all Christian parents, and ought to teach them to present their children to God from their very infancy, and to offer them up to the honour of His Divine Majesty as so many pure holocausts; in short, they should give them an early tincture of piety and religion, instil principles of virtue into their tender minds, and educate them in the fear and love of the Lord. The reason is, that whilst children are young they are susceptible of every impression, and may be moulded like a piece of soft wax into any form and shape; they may be readily drawn to good or evil, to virtue or to vice, like a young tender plant, which is so flexible that it may be easily bent on every side. But as a plant, when it has once sprung up into a tree, is no longer pliable, but will sooner break than bend after some years' growth; in like manner, when the growth of children's passions is not checked in proper time, they will take deep root in their hearts, and then it will be too late to correct them. Hence, the prophet Jeremias says: (LAMENT. III—27) "It is good for a man, when he hath borne the yoke from his youth." And, again, (PROV. XXII—6) "It is a proverb: a young man according to his way, even when he is old, he will not depart from it."

2.—And, indeed, God the Author of our existence and life has entrusted the care of our well-being to our

parents, and as He will reward them for keeping the sacred deposit intact, and fruitful in all good works, so He will severely punish them for neglecting their increase in whatsoever is good and tending to the advancement of their merits. Hence, in order to promote the advantages of their children, parents are bound to love, instruct, correct and set good examples before them.

Now, in the first place, to love means nothing else, than to wish the welfare of the object of love, which is manifest from the very fact of every animal creation that instinctively are led to love their offspring.—Serpents, lions, wolves and every description of birds love their young ones by an impulse of nature, and feed and rear them until they are in a condition to provide for themselves. Likewise, and much more, Christian parents ought to endeavour, that their children should be taken care of, and hence it is a great crime against nature to kill one's own child, either from shame or poverty. Now, children are the fruit of the union of their parents, and they are given by the Author of Nature not only to increase and multiply on this earth, but principally that they by serving and loving God on earth might multiply God's kingdom and inherit eternal happiness of heaven. Very appropriately, therefore, says St. Paul (1 TIM. V—8): "If any man has not care of his own, and especially of those of his own house, he has denied the faith, and is worse than an infidel." In the second place, parents are further obliged to educate and instruct their children in secular learning, science, and art most suited to the rank, means, and position of life, that they thus may become useful to themselves and to society. As the children

have a natural claim upon their parents' properties, so a like right they possess of being educated by their parents in all that regard their future welfare and happiness, according to St. Paul (2 COR. XII—14): "For neither ought the children to lay up for the parents, but the parents for the children."

Here I should not pass over without noticing the fact of many parents who like to have children, but that they never trouble themselves about their instruction; and though they can easily spare something towards their education, yet they like to throw this burden on others, and public institutions, as if their children were so many animals, to be sent adrift indiscriminately to any asylum or orphanage, never minding whether there they are taught science or not, whether true religion and good morals or infidelity and ungodliness. Certainly, public institutions are meant to give education only to those that are helpless, fatherless, or whose parents or guardians are not in a position to pay anything towards the education of their children or wards. Again, parents, who have any fear of God, and the spiritual interest of their children at heart, should never send their children to schools or institutions where their faith or morals are corrupted. And as the saying is that "*qui ambulat in sole, sole coloratur*—he that exposes himself to the sun, is coloured by the sun—so bad teaching and examples darken or corrupt the minds and hearts of the children. Hence, in the third place, parents are bound to set before their children sound doctrines and good examples, with a view to render their children really intelligent, virtuous, and pleasing to God and man. Indeed, the

mind of a child is very imitative, and hence, if the child sees that his parents pray, go to church on days of obligation, fast and abstain on the days commanded, give alms to the poor, are chaste, modest, charitable, the child will also adopt the same habits, will learn to practise the same acts of religion and piety. But if the child observes that, on the one hand, his parents never go to church, pray or abstain, and, on the other, that they quarrel, utter immodest words and songs, dress unbecomingly, drink hard and indulge in too much liquor, squander their money in all sorts of fooleries beyond their means, the child, too, will gradually fall into the same vices and the same extravagant manner of living. They say that children learn their lesson sooner by examples than by precepts—*Brevior est via ad scientiam per exempla quam per precepta;* if so, the good examples of the parents will do far more good for the training of their morals—Their words only will have not so much effect to perfect a child in virtue, as their examples and practices of religion and piety—For, if the children see that their parents do not practise what they enforce on them, they might say: *Medice cura teipsum,* Doctor cure first yourself.

But as at times children are unmanageable, and even the words and the examples of their parents fail to correct them, then, in the fourth place, they ought to have recourse to whips and chastisements for their ill behaviour. Hence, the wise man says: "He that spareth the rod, hateth his son, but he that loveth him, correcteth him betimes" (PROV. XIII.—24). Again, withhold not correction from a child: for if thou strike him with

the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell" (*Ibid* XXIII 13). Also the same wise man says : " Give him not liberty in his youth, and wink not at his devices. Bow down his neck while he is young, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee" (ECCL. XXX—11). Now this is in keeping with the teaching of St. Paul who says : " Whom God loves, him He chastiseth." For want of this salutary chastisement with regard to his two sons, Ophni and Phines, Heli the high priest drew down upon himself and his family the vengeance of heaven. And even now-a-days many parents lose their children, and allow them to go astray for not having corrected their faults in their younger age. Hence St. Paul says : " Fathers, bring up your children in discipline and correction of the Lord" (EPHES. VI—4). And, indeed, not only false fondness but a just severity is also requisite for the training up of children. As a gardener is not only assiduous in cultivating his gardens and plants, in manuring and watering, but also equal care he bestows on trimming, cutting, and plucking out all obnoxious weeds, and briars, and in clearing away the pebbles, and other things that might retard the growth of the tender plants and smother them ; likewise parents ought to behave towards their children in sowing the good seed of knowledge, discipline, and good examples in their heart, and in plucking out all that is vicious and injurious to virtue and good manners.

Lastly, parents ought to bear in mind, that correction to be useful and profitable, must be seasonable, suitable, and proportioned to the fault. It must be administered with

great prudence and discretion, with composed and settled mind, with charity and a paternal heart, not to gratify a vindictive spirit or the anger of a parent, but to amend and reform his child, all extremes should be avoided; for, as too much indulgence and levity are highly pernicious, so too much asperity and harshness are often productive of fatal consequences. As we have heard that by being too lenient to his children Heli was the cause of sad results to his family, so to deal with our children too severely and despotically will render them rather obstinate in their vices, and sour their temper and provoke them to something not pleasant. Hence the great St. Paul says: "Fathers, provoke not your children to indignation, lest they be discouraged." (COLOSS. III—12.)

CHAPTER XII.

THE DUTIES OF CHILDREN TOWARDS THEIR PARENTS.

"And He (Jesus) went down with them (Joseph and Mary) and came to Nazareth: and was subject to them." Luke II—51 "Children, obey your parents in the Lord, for this is just." Ephes. VI—1.

As Mary and Joseph have been the models of parents in the education of their children, so Jesus should be the model and pattern of children in their obedience to their parents. Then, again, we read that the duties of children to their parents are ranked next to our duties to God, (EXOD. XX—12): "Honor thy father and thy mother." The reason is that, after God, the Author of all things and beings, we are indebted to our parents for our life and existence, our support and education. Hence, not

only by nature, but by religion also, we are taught that nothing is more reasonable and more just, than that children should honour those who brought them into the world with much labour and pain, and reared them with great trouble, anxiety, and solicitude.

A child, then, ought to love his parents not only in having an affectionate feeling towards them and wishing them good, but also in supporting them, when they are in need, in old age, or in any other kind of distress. Hence the wise man says (ECCL. III—9): "Honor thy father and mother in work and word, and all patience. Support the old age of thy father, and grieve him not in his life. And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten." From the above we see, how wrong are those children who, instead of loving their parents with works and words, and respecting them in all their outward carriage and behaviour, bear rather hatred in their hearts to their parents, who curse them and wish them evil, or who wish their death, in order to become their own masters, and inherit what their parents possess, or who expose their failings and shortcomings to strangers, and thus often shorten their days by grief and vexation, and bring them to their graves before their time. This is not an exaggeration, when one knows that some children not only make use of vulgar and coarse expressions towards their parents, and call them names, but that also many allow their poor and helpless parents to beg from door to door, whilst they themselves are in the receipt of a competent salary. This is really a shameful

act, even to think of. It is really true in this case what St. Paul said: "If any one has not care of those that belong to him, and particularly of his domestics, he has lost his faith, and is worse than an infidel." Let, then, such children hear those words of St. Paul and tremble. Let them hear also the curses that are pronounced on such unnatural and unfeeling children in Holy Writ. For instance: "He that curseth his father and mother, his lamp shall be put out in the midst of darkness" (PROV. XX—20). And, again: "He that curseth his father or mother, dying let him die" (LEVIT. XX—9). We are, likewise, forbidden to expose the failings of our parents: "Glory not in the dishonor of thy father: for his shame is no glory to thee. For the glory of a man is from the honor of his father, and a father without honour is the disgrace to the son" (ECCL. III —12). Again, that we should not disown our poor parents when we are in better position, the example of holy Joseph, son of Jacob (GENES. XLVI—32-34) is very instructive: for he, though raised at that time to the dignity of viceroy of Egypt, was not ashamed to own before the King and the whole Court, that his father was a shepherd. Lastly, that we should always take notice of our parents, and, when in want, provide them with the means of subsistence, the example of our Lord is highly commendable, who, when dying on the cross, entrusted His mother to the care of His disciple St John. As, then, dishonour to parents brings the curse of the Almighty upon children, so honour bestowed upon them draws down the blessings of Heaven. In the ancient dispensation God had promised long life to

such children as would honour their parents, as they were carnal people, and were to be drawn to their duty by a wordly recompense, but to us Christians, He promises a nobler reward, a happy and endless life in the land of the living.

Another duty of children to their parents is obedience. As parents have received the administration of their children, and have to render an account to God of their children's advancement or loss, it is but proper that children should submit themselves entirely to the counsel and direction of their parents: *firstly*, because parents naturally seek after the welfare of their children, as Christ said, that parents know to give good things to their offsprings; and *secondly*, that parents being older, have, generally speaking, the experience of good and bad, and of what is better and what is worse in society, according to the common saying "experience is the mistress of things"—*experientia est magistra rerum*.—Very rightly, then, St. Paul exhorts children to obey their parents "children, obey your parents in the Lord, for this is just"; and again, "children, obey your parents in all things: for this is well pleasing to the Lord" (COLOSS. III—20). Let every child here learn a lesson from the sad fate of Absalom, who was disobedient to his father David; he persisted in his disobedience and ended his life miserably by being suspended by the hair of his head, on an oak tree.

But while a son and a daughter must be submissive to their parents in the Lord, that is, in all which is not against common sense and the law of God, they ought not to comply with the wishes of their parents, when

they command anything which is not compatible with the rights of God and justice. In such cases they are obliged to obey God rather than man. They ought, indeed, with all possible respect to make a submissive remonstrance to their parents, and beg to be excused, saying with the Apostle (ACT IV—19) : " Judge yourselves, if it be just to obey your orders rather than the orders of God." And also Christ our Lord said : " He that loves his father or mother more than me, is not worthy of me" (MATTH. X—37). From the above we learn how deplorable sometimes is the conduct of some parents who transgress the limits of their authority, when either they force their daughters to be nuns, and their sons to be priests, or compel them, against their will, to marry. I know well that children have not always the vocation to devote their lives to the service of God, but when it has been proved that they have, then it is a great sin on the part of the parents to put any obstacle in their way. For, what can be more fitting and noble than to serve God ? If God Himself calls such a one to be His minister, and such other to be religious, why should parents object to the will of the Almighty ? After all, children are not the property of their parents in a material way, so as to be disposed of by them at their pleasure. Hence, childdren, who are called to labour in the Lord's vineyard, are not to be over-ruled by flesh and blood, but ought to be deaf to their parents suggestions, when these withdraw them from the service of God. Then children should say to their parents what Christ our Lord said to Joseph and Mary : " Did you not know that I must be about My father's business ?" But, at the same time, children must behave

themselves with such tenderness and respect, so as to convince their parents that they do violence to nature, and that nothing but their duty to God, could induce them to adopt a course so contrary to their wishes. And last of all, children ought to imitate Christ our Lord, who, on the one hand, neither allowed Himself to be stopped in the work of His heavenly father, nor, on the other, forgot to respect His mother, Mary, and take care of her even to the last moment of His life.

CHAPTER XIII.

TEACHER, LITERATURE, AND COMPANION.

"Beware of false prophets who come to you in the clothing of sheep, but inwardly are ravening wolves." Matth. VII.—15.*

WE have heard that after God had taught our first parents what was conducive to their justification and happiness, the false prophet, the Devil, came in the clothing of sheep, and taught Adam and Eve what was calculated to their destruction. Again, in the Gospel it is said that after the owner had sowed good seed in his field, the enemy came and sowed therein cockle. In like manner, the devil up to this time is trying his best to seduce men in divers ways, and make them apostatize either from the true religion or sound morals. The means adopted by the enemy of our soul to corrupt men, is to teach falsehood and immorality, *firstly*, by false prophets, teachers or preachers; *secondly* by bad company; *thirdly* by bad and immoral books.

* This text is read on the seventh Sunday after Pentecost.

Indeed, in the first place, he teaches false doctrines. As he taught Adam and Eve falsehood under the alluring promise of making them equal to God; as he taught also our Redeemer apostasy from God, on the plea of making Him the sovereign of the whole world, so, in like manner, St. Paul says that (2 COR. XI—2-14) false apostles were seducing the Christians of his time; and unhappily even in our days such false teachers abound and seduce the simple Christians or catholics; they also come to us and say that we are simpletons; that we worship the saints and the Blessed Virgin; that we worship statues and pictures, like the idolators; that to live in celibacy, and to observe virginity, to fast and abstain from flesh meat, is against the Scriptures. That the Pope is anti-Christ; that the bishops and priests keep Catholics in ignorance, by forbidding them to read the Bible; that they extort money from the people on the plea of indulgences, and the like. Certainly, they do not attack the simple minded catholics openly lest they might not be heard, and be turned out at once; but they come to them as if they were going to enlighten and rescue them from the tyranny of priestcraft, and the slavery of mortification. They do to us just as the Devil did to Adam and Eve; who misconstrued the command of God to them, and promised to them happiness, provided they disobeyed the Almighty. Therefore, St. Paul in the above chapter (v—14) says: "For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. And no wonder: for satan himself transformeth himself into an angel of light." Satan, therefore, and his messengers do invariably promise temporal felicity and bodily gratification to

their followers, whilst Christ enjoined fasting and prayers, and mortification of the body. As God had said to Adam and Eve "the day you shall eat of the forbidden fruit, you shall die ;" as Christ said : "if any one likes to be my disciple, let him take up his cross and follow me ;" and "strait is the path that leads to eternal life," so, likewise, the Catholic Church prescribes to her children especially to her ministers humility, labour, mortification of the flesh, fasting, abstinence, and chastity,—whereas the Protestant and other false teachers say : why do the Catholic priests not marry ? why do they fast and abstain ? Likewise, the false teachers in the clothing of sheep intrude into the dwellings of simple catholics, and say that to keep pictures and statues of the Blessed Virgin, and other saints is superstition ;—that the Blessed Virgin had other children —that fasting and abstinence is against the Scriptures—that to go to confession is a foolery, as no man can forgive sin —that when Christ said : "this is My body, this is My blood," He meant to say "this is the figure of my body" and "this is the figure of my blood"—and therefore to adore the Holy Eucharist is to be idolators. These and other nonsense they will tell to simple catholics, in order to pervert them. And unhappily there are some ignorant and stupid catholics who hearken to their falsehood, and are perverted.

In order to get rid of their bad insinuation and devilish attacks, the duty of each catholic is not to allow any admittance to such intruders ; for they are, as St. Paul says, "vain-talkers and seducers—who must be reproved : who subvert whole houses, teaching the things which they ought not, for filthy lucre's sake" (TIT. I—10). As a ge-

neral rule, ignorant catholics ought not to enter into argument with them, for they are cunning like the devil ; and according to St. Paul (Rom. XVI—18) ; " By their pleasing discourses and flattering words they seduce the hearts of the innocent ; having the appearance indeed, of godliness, but denying the power thereof."

Hence, in order to overcome them, the best thing is to avoid their conversation and arguments. We must imitate Christ our Lord, and say to these false intruders " Begone satan" ; and with St. Paul, tell to all heretics and false teachers : " Thou son of the devil, full of all iniquity and deceit, thou dost not desist from perverting the word of God." We must act up to the advice of the same Apostle, namely, " That even if an angel from heaven would teach us new and false doctrines different from, and against, the Catholic teachings, we should not hear them, lest we fall off from the true religion, and suffer the loss of our souls."

2. Here we must bear in mind that there are other false prophets, who do not teach any thing against religion, but teach people immorality, drunkenness, extravagance ; and their company is to be avoided. St. Paul says : " Evil communications corrupt good manners" ; and the wise man says : " He who touches pitch, will be defiled with it, and he that has proud companion, will learn pride ;" on the contrary : " With a just man, you shall become just, and with a wicked man, you shall be perverted." And, indeed, fearful are the consequences of keeping bad company. A man, who all the while was good and sober, as soon as he gets into bad company, will learn wickedness—if he was an example of pu-

rity and sobriety he will become a monster of lasciviousness and drunkenness.—He will squander his money in dissipation, in drink, in frequenting public and dangerous places, till he has lost his fortune, and wasted the strength of his body, contracted fearful diseases, which drag him to misery, poverty, and to the grave. The example of the prodigal son, is a striking warning to all young men and women, lest they should allow themselves to be corrupted by bad society. The prodigal son hearing from his bad companions that liberty is a greater treasure and joy than to be under the control of parents and guardians took his portion of money and jewels which belonged to him, left the house of his father; and soon wasted his substance, by living riotously in the company of harlots. And when all his fortune was spent away, his flatterers and false friends abandoned him, and he was at last reduced to the meanest destitution and beggary. In him was fulfilled what the poet had said :—

> " Tempore felici multi inveniuntur amici,
> Si fortuna fallit, nullus amicus erit."—

In the time of prosperity many friends gather together, but if fortune fails, it will be a difficult matter to find a single friend.

To the above I will add the following instance related by Fr. Burke :—" Some years ago I was at a Mission in a large manufacturing town in England. As I was preaching one night I observed a man standing by the pillar close to the pulpit; his face bore the indelible signs of drink, and his form stooped and bent; when the sermon was over he did not leave the chapel; and a priest told me to go and speak to him, as if he was a bad case. He was an

Irishman, and looked as if he was ashamed of himself; he was walking backward and forward, trembling all over. I walked up to him and kindly took him by the hand, and began to speak to him. I asked him to speak to me, and the perspiration began to come out of his face as he told me the tragic story of his life. The story which he briefly related was thus: He began business very young, and through his honesty, sobriety and strict application to business became in some years a prosperous merchant; he was a good, practical Catholic: when he was about to get married he was advised by his friends, and accordingly selected an Irish wife; she had every thing that could attract the heart of man, a fine-tempered and amiable woman; he was the happiest man in the world: he had three children, two sons and a daughter, which he cherished as his life; every thing was going on well, and his children, when they came to the proper age, were sent to the best schools. 'All was prosperous' said he, 'until I mixed in bad company, and joined bad society; I became a drunkard; and from that hour my house was not good enough for me, and I neglected my business and spent all my time in the public houses with my companions. After a time all my money was gone, and my credit was gone as well. I then lost all confidence and began to sell off my stock, and soon afterwards all my furniture was sold; my two boys, who were at college, had to be taken from school, and they also fell into bad company'. He stopped short; I saw him tremble with emotion. 'Where are the boys now?' I asked. He staggered and supported himself against the wall as he replied. 'They have been transported' 'And', said I, 'where is the girl?' 'She,' he

replied, 'came back from school; for we were no longer able to keep her there; she was young, she was beautiful, she was accomplished; her mother was dying, for she (the mother) took to drink also.' He stopped and again I enquired, 'But what about the girl?' and he turned round and said, 'what right have you to ask me about the girl? I would not let any man speak of her to me.' I saw he was facing towards the door and I caught hold of him. 'What became of the girl?' I still enquired; 'I wish to know all about her.' He attempted to speak, and dropped to the ground, as I shot him through the heart. I was afraid he was dead; he looked up with the face of a corpse and stammered, 'she is a prostitute in the streets of the city to-night.' He got up and reeled towards the door exclaiming: 'God will not forgive me, for I have ruined my wife, sons, daughter and all.' He ran out into the darkness of night, and I never saw him again."

In order to avoid bad company and its evil consequences, we ought never to allow ourselves to associate with persons of bad conduct. St. Paul says: "We charge you brethren in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly" (EPHES. III—6). To the same effect our Lord said that if one's hand or eye scandalized him, he should cut the hand and pluck out the eye; by which he did not mean the bodily hand and eye, but persons who are either near or dear to us, and, at the same time, prove an obstacle in the way of virtue. Therefore, if a woman to a man, and, *vice versâ*, a man to a woman is the occasion of sin, one should never have any thing to do with such persons, may he or she be the most accomplished, hand-

some or excelling in any other way. Again, if any one, though otherwise friend, teach us to drink, to frequent dangerous places, we should cut short by avoiding even the presence of such a one. For, it is better to remain friendless than to fall into misfortune in this world, and suffer eternal punishment in the next. Nothing, therefore, can be dearer or more precious to us than God and our soul.

3.—The third thing that corrupts the man are bad books,—by reading of bad books many have apostatised from the true religion, and many have become impious Atheists, Rationalists, Positivists, Materialists. Great deal of impiety and corruption of good morals are written and are being circulated in news-papers, pamphlets and books. And these are done, very frequently, covertly, under the garb of novels, of light literature; under the specious pretext of teaching a fine style of language, of disclosing the feelings of man and woman, of young men and young maidens, by way of describing their dress, dance, and the sweet love-making talks. Were these books openly immoral, none or very few persons would read them; but they are written and circulated very cunningly. By reading these books many a soul has fallen off from the principle of piety, and has learnt the most dreadful vices. Then, there are other books purposely written to corrupt religion—written against the existence of God, against the immortality of the soul, future life, &c., by the reading of which you will learn atheism or materialism, such as the works of Voltaire, Rousseau, Hobbes, and Compte, which are full of impiety and lies. Voltaire himself knew the force of this; and, therefore,

he said to his disciples: "Tell always lies, and cease not to lie, for there are always men who give credit to lies rather than to truth." And, indeed, there are many fools in the world, as the wise man says: "*Stultorum infinitus est numerous*"—Infinite is the number of the fools—Hence to embrace what Voltaire and others have written against God, Jesus Christ, and the Church, is the act of a fool. We ourselves witness this folly in many of our days, who join themselves to some novel sect without examining its error. Then there are other books that are written against the Catholic faith and its practices. A catholic who had been all the while good and religious, if through some misfortune he happens to read them, he will lose all his faith in God and the Catholic Church, or will become very cold in the performance of his religion—will say what is the use of fasting and abstinence, keeping celibacy—of having visible ceremonies; of going to hear mass, to confession, and communion?

Now to judge of the Catholic Church and of its practices lightly by reading a slanderous work is the grossest foolishness; for the Catholic Church has existed since the time of Christ, for eighteen hundred years, amidst all the persecutions; and which has been sealed by the blood of so many thousands of martyrs, been defended by the pen of so many learned Doctors. How can, then, a scribbler be relied upon, who attacks her and her beauty, since all the past age has revered her, has defended her, and has laid down lives for her? Hence, it is the duty of every man to avoid reading books that are written by these scribblers against God, against Christ and His Church;

and also those books that are not against religion, but against good morals. More specially parents, guardians, and masters ought never to hand such books to their children, pupils and wards, even if they contained refined language and beautiful style. The reason is, that as when one walks in the sun, he will get coloured by the sun ; and as when one walks in the meadow and gardens of flowers, he will be delighted by the sweet odours of the flowers ; but, on the contrary, if you walk through alleys and dirty lanes, you will fill but dirty and offensive smell, which will sicken you : so, if you read good books, that treat on true religion, future retribution of good and evil, hell and heaven, you will naturally learn good principles, and feed your soul with the thoughts of things that await you hereafter ; but if, on the contrary, you read Voltaire, Compte, Rousseau, and other Atheists and Rationalists, you will soon become like one of them. You will say that you will take all precaution. But experience is against you. Many of those who had read the works of Voltaire at the time of the French Revolution had entertained the same opinion. But what was the result? From being good catholics they became the worshippers, not of God and Jesus Christ, but of the goddess *Raison* ; and this goddess, Reason turned them into so many *unreasonable* and wild beasts—more ferocious and cruel than tigers and wolves. Then it was horrid to witness the scene of bloodshed in Paris and other cities of France, whose streets had become streams of human blood. Guillotine was the order of the day.—Then it was terrific to see altars and sanctuaries of the living God demolished, crosses and pictures of Christ and His saints trampled under the feet ; and

gods and goddesses of lust and vengeance raised in their places—And all such like brutalities were the result of reading bad books! Hence it is that Rousseau himself in vivid language deprecated the use of bad books thus: "Would to God that the majority of our writers had remained unoccupied. Morality would then be more pure, and society more peaceable. But these vain rhapsodists swarm from every side, armed with their mischievous paradoxes, undermining the foundation of faith, and destroying virtue. They contemptuously sneer at what they designate the old fashioned phrases of country and religion, and they devote their talents and philosophy to undervalue and to destroy all that is sacred amongst mankind. What do the writings of the most notorious philosophers contain? One pretends that there is no God except this world; another, that good and evil are chimerical fancies; another, that men, like the beasts of the forests, may devour each other without scruple. These are the wise maxims which they teach, and which we transmit from age to age to our posterity. Has Paganism, even when abandoned to all the wanderings of human reason, transmitted any thing to posterity that is capable of being compared with the disgraceful memorials, which printing has created under the dominion of the Gospel? The infidel writings of Leusippuss and Diagoras have perished along with themselves; but thanks to the printer's types and to the use which we make of them, the dangerous reveries of Hobbes and Spinosa will last for ever. Go, celebrated characters,! of which the simplicity of our fathers had not been capable, accompany those still more dangerous works which exhale the corruption of

morals in our generation to our posterity ; and carry along with you to future ages a faithful history of our advancement and our sciences. If they read you, and if they are not more senseless than ourselves, they will raise their eyes to heaven, and exclaim in the bitterness of their souls, "Oh, Almighty God! who holdest in Thy hand the destinies of mankind, deliver us from the destructive illumination of our fathers, and restore us to innocence, the only blessing which can procure happiness, the only one which is precious in Thy sight...If we contemplate the alarming disorders which printing has already caused in Europe, and, if we judge of the future by the progress which the mischief has made from day to day, it is easy to foresee that sovereigns will yet repent of having introduced this terrible art into their states."

Such were the opinions respecting the publication of infidel works, and the calamities which may be feared from their circulation, of one who was himself a licentious and infidel writer, and who gave expression to them forty years before his own works had shaken the world to its foundation by the most disastrous of all revolutions.

Hence, though we may read books that treat on subjects that are indifferent, in order to stock our mind with science and knowledge, and to feed our soul with different sorts of information, and embellish our speech with the beauty and style of the language, yet this is understood, when those books do not contain any thing either against God, religion, or sound morality. But when they are suspected of impiety and falsehood, then they are no more indifferent, but with all care should be avoided, and burnt; and as a man flies away from the face of a serpent, so, whoever likes to save

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his soul, ought to shun such books.—We must have discretion, then, and selection in every thing. As we select food from food, fruit from fruit, meat from meat, so, likewise, we must read good books, and reject all the bad ones.

Then, there are various kinds of science and knowledge, good as well as bad. For instance, to be adept in immorality, to elope with a girl, to steal, to defraud others, to blaspheme God and religion, is certainly a knowledge what will not improve the possessor of it. For, the wisdom of bad writers is to hide their heart with machination, and to represent the true meaning of a thing under the cover of words; to make falsehood appear like truth, truth as falsehood, virtue as folly, modesty as weakness. Let, therefore, every one beware of such books as contain poisonous doctrines; for to read really good books and avoid the bad ones, will be the consummate wisdom, according to St. Paul that it behoves us to have the knowledge of things which conduce to sobriety, piety, and to the love and fear of God. For, "the beginning of wisdom is the fear of the Lord."

CHAPTER XIV.

CHRIST AND THE DEVIL.

"Jesus was led by the spirit into the desert to be tempted by the devil." Matth. IV—1.*

AFTER the devil had heard that Christ was the Son of God, namely, when Christ our Lord was baptized by St.

* This text is read on the first Sunday of Lent.

John the Baptist in the river Jordon a voice from heaven came from God saying: "This is my beloved Son in whom I am well pleased;" and after he had seen our Lord doing so much penance by fasting forty days and forty nights, he took Him for a singular being, and not for a common or ordinary mortal. And in order to spoil the privileges of His good works, he accosted Him with the same flattering countenance and the tongue of lie as he had exhibited himself to our first parents, whom he came to supplant, when he had seen that they were enjoying so many privileges from God.—That they were the masters of the whole universe, and to whom all lower animals were obedient. Likewise, he came to trouble Job, when he had seen him to be very pious, and engaged in the work and in the service of the Almighty. What the devil did towards our first parents, Christ, and Job, he does the same towards us, who have been baptized in the name of the Holy Trinity, and have received the gifts of the Holy Ghost, and a pledge of heavenly glory. As a thief tries to rob those who have more money or jewels; and a pirate, those vessels that are laden with treasure and precious cargo, so the devil endeavours to harm every one, but in a special manner those who are gifted by God the more, and are more virtuous. But here Christ our Lord teaches us the proper ways to fight with the devil, and to overcome him. The devil's aims and artifices are, first, to attack a person when he is solitary, and next, by false promises. He finding Eve alone, went to seduce her by promising to her great things—the equality with God, and the knowledge of every thing—if she only did not hear the word of God. Likewise, he

came to our Lord when He was alone in a desert, and then he promised that Christ would be master of the kingdom of the world and its glory, provided He worshipped him. But look at the different way our Lord fought the devil, from that of Eve. She yielded her consent to the suggestion of the enemy, and was supplanted by this infernal fiend, whereas our Lord completely overcame and subdued him. Let us now see what temptations the devil suggested to our Lord, with a view to know whether He was the Son of God; for he did not believe that Christ was a pure man, since he had heard many great things about Him; nor did he regard Him for God, as he saw Him fasting. Being, therefore, doubtful about the person of our Lord, he put doubtful questions, in order to discover all about Him: "If thou be the Son of God, command that these stones be made bread." This infernal enemy had put the same doubtful question to Eve: "Why has God commanded you that you should not eat of every tree of paradise?" From these queries, he wanted to elicit from Eve the inward workings of her heart and the commands the Almighty had imparted to both Adam and her, that thus he might pour forth his infernal poison, and attack her weak part. And as now-a-days also a nation that is going to fight with another nation, first sends over her men to explore the country of the enemy, the roads, the forts, the ammunitions, the number and strength of the army, then afterwards goes to attack it, thus making sure of the state and position of the adversary—so also the devil in order to be sure of the position of Eve, and our Lord, put such questions to them as would have enabled him to

have an insight into their respective positions, their knowledge, strength, faith, and the like. Then the devil always begins his battle with flattery and honied words—he said to Eve: "If you eat of the forbidden fruit, you shall be like God knowing good and evil," and to our Lord: "If thou be the Son of God, turn these stones into bread." He did not say: "because you are hungry, turn these stones into bread," lest he might be found to reproach Christ for His suffering; but: "If you are the Son of God, change stones into bread," that by this flattery he might attract our Lord towards himself. This is another cunning artifice of the devil, namely, to begin always with what concerns the belly. He desired Eve to eat the forbidden fruit, here also he tells our Lord to eat bread, and not to fast. But Christ said to him: "It is written (in Holy Scripture) that not on bread alone doth man live, but in every word that proceedeth from the mouth of God," namely, God for many years sustained the lives of the Israelites in the desert only on manna miraculously made for them, so also the Almighty can maintain the lives of the human race with whatever He pleases. Therefore, bread is not the only substance that nourishes the human body; and hence I depend on God alone for my maintenance. And, therefore, whenever and whatever He shall send to feed me, I will gladly accept; but I cannot accept your offer of turning the stones into bread. Our first mother Eve could have answered in the same manner: "We are quite satisfied with our lot and with whatever the Creator has been pleased to bestow upon us, there is nothing wanting here to make us quite happy and comfortable, and hence we cannot accept your offer to eat

of the forbidden fruit, and incur the displeasure of our Maker."

The devil having been disappointed and defeated at the first instance, tried again to deceive Christ by taking Him up to the top of the Temple of Jerusalem, where he said to Him: "If thou be the Son of God, cast thyself down, for it is written that he (God) hath given his angels charge of thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Here we have to remark again that as the devil said to Eve "In what day soever you will eat of the forbidden fruit, your eyes shall be opened," and by which insinuation he meant that they (Adam and Eve) were deceived by God, and had received no benefit at all, since they were forbidden to partake of one only fruit, so, in like manner, he gave a hint to our Lord "God calls you his son uselessly, and thus deceives you: now the criterion to know that you are his son is, if you precipitate yourself from this height. Indeed, if you are his son, he will send his angels to protect you, before you are dashed against a stone—let, then, God prove by fact that you are his son." Another hidden malice of the devil was that he suggested our Lord to make a trial by fall, in order to prove whether He was the son of God, while he was expecting that Christ by that fall would have ended His life, in the same way as Eve by the trial of that forbidden fruit lost herself and all. Then, again, the devil misapplied the word of the Scripture; for, God has promised to send his angels to protect His faithful children in all dangers, when these come by the direction of His Divine Providence, but He never promised His aid, when one incurs danger by his own imprudence and temerity.

Like the devil, many others now-a-days, who are not in the true Church of Christ, misapply or rather misrepresent the words of the Scripture against the Catholics. For instance, they don't like to fast and abstain, and hence in their palliation they bring the word of Christ "What goes into the mouth, does not defile the soul," which was intended to stop the criticism of the Pharisees, but not to do away with fast and abstinence. In like manner, the followers of false sects misapply the words of Holy Writ against the doctrine and truth of the Church. Thus, for example, they quote the words of God: "Thou shalt not make any engraven thing," and thereby teach that to keep images in the Church is forbidden. Now, by the above passage of Scripture it is forbidden only to make any figure to worship *like God*, and not to keep any symbolical representations. The word of the Scripture quoted by the devil has quite a contrary meaning, *viz.*, the scripture means to say that if any one is assaulted by the devil, or by the world, or by the flesh, and has recourse to God's assistance; He will send His protection from above to him: but here, on the contrary, the devil suggested that Christ should put himself into that awful danger. And, hence, a very right answer was given by our Lord to this infernal teacher: "Thou shalt not tempt the Lord thy God," that is, you should not sound or explore God's power and goodness by exposing yourself without necessity to any imminent danger, whether corporal or spiritual, from which you cannot be rescued without the interference of heaven. And why so? because God has given you knowledge to discern between what is good and safe, and what is bad and hurtful. Indeed, you know that by exposing your-

self to wild beasts or poisonous snakes, you will be devoured or bitten; therefore, do not blame God, when, through your own presumption, you expose yourself to them, and are hurt, or destroyed. Again, suppose that a father loves his children; and in order that they might not hurt themselves by resorting to a place, where are obnoxious weeds, thorns, or reptiles, he surrounds that certain locality by fences and railings, and forbids his children to over-step it. Now, if any child, knowing the will of his father and the danger of the place, jumps over it, and is hurt, whose fault is it? Will the father in that case help them in doing such a rash act, or will he not rather punish such a disobedient child? In like manner, then, we should not expect any help from God, when against his express injunctions we precipitate ourselves from a high place to the ground.

The devil being defeated also here, had recourse to a third scheme, but not so covert and artful, as he had been bewildered and confounded by the wise and pointed answers that our Lord gave him the first and second time. And as when a man, while fighting with another superior to himself, receives severe wounds in the first and second attempt, gets confounded, and does not know what to do, so the devil after receiving once and again sound answers, did not know what temptation to suggest; and, hence, adduced the ill-measured suggestion of an open revolt of disloyalty against God "Again, the devil took him up to a very high mountain, and showing Him all the kingdoms of the earth and the glory of them, said to Him: All these things will I give thee, if falling down thou wilt adore me." As this proposal was

barefaced presumption on the part of Satan, whereby he was attempting to attribute to himself, what belonged to God, the Creator of the universe, our Lord did not suffer the infernal monster to argue with Him any longer, but at once He gave him, as it were, a kick, and drove him from his presence, saying: "Begone Satan, for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve." The morals that we are to draw from this, is that we must likewise drive from us all such persons who tempt us by blaspheming against God and the rites of the Church. We must also follow the example of Christ to turn them out immediately, who speak against God and his religion. Many now-a-days also utter similar blasphemies, that Catholic religion is false and superstitious, inasmuch as Catholics worship the images of Christ and the Saints, fast and abstain, live in celibacy, and the like. We should not suffer such persons to utter such things, but ought to drive them at once from us. For instance, as long as you keep a dog chained, and keep it at a distance from you, although it will bark, yet it will not injure any one; but if you once let it loose, and allow it to come near, it will bite and injure, so, likewise, as long as you keep at a distance the infernal dog, the devil, though he may trouble you by his bad suggestion, yet his suggestion will not harm you. But if you let loose and admit him in your company and conversation, he will jump upon you. Remember, then, that the devil even now will take you on the height of pride and passion, and will tell you that if you stoop to sensual gratifications, your senses will be delighted; if you have riches, your name and power will be greater.

Why are you, then, abstaining from food and drink, marriage bliss, and the like? Then we ought to drive the devil by saying: Begone Satan, we must serve only God, and in serving him, there is greater reward.

After Christ our Lord had baffled the devil, and had put him to flight, the angels of God came and ministered to him. From this we are to understand that we will also be ministered to by the angels, if we have courageously fought with our enemies. Thus after Lazarus had braved his poverty, and had resigned himself to the will of the Almighty, he was taken by them to the bosom of Abraham. Again, after Job had fought courageously with the tempter, he got greater possessions, and God blessed the latter end of Job more than his beginning.

CHAPTER XV.

IN WHAT SENSE CHRIST IS OUR SHEPHERD, AND WE ARE HIS SHEEP.

"I am the good shepherd, and I know mine, and mine kno w me. I am the good shepherd, and I lay down my life for my sheep." —John X—11.*

JESUS Christ being the Creator as well as the Redeemer of mankind, has become really *all in all* to us. He, as a Creator, is our father and mother; and, as a Redeemer, our shepherd. And accordingly he expresses his love for our welfare, at times by comparing himself to an affectionate father, as in the parable of the prodigal son (LUKE 15) where he represents himself as embracing us, his unduti-

* This text is read on the second Sunday after Easter.

ful children, with open arms;—another time he compares himself to a tender-hearted mother, when (MATTH. XXIII—37) under the similitude of a hen he expressed his mother-like care for our well-being and protection: "How often would I have gathered your children, as the hen doth gather her chickens under her wings." In the text quoted above he compares himself to a good pastor, and accordingly he describes the properties of a good shepherd, namely, *first*, to know his sheep; *secondly*, to lay down his life for the welfare of his sheep.

Now, with regard to the first, to know means to take cognizance of the wants of all, to feed them, to guard them from the dangers of noxious pasturage, and by every attention to heal their distempers. Christ has taken cognizance of us all; for, when we had fallen away from God by sin, and had left the good pasturage of life by turning ourselves from Him, and were feeding on the dry land, and drinking the muddy water of a dirty cistern of sin, he came down from heaven to impart to us the knowledge of the true and living God, in which consists the eternal life of man, and to search for those who had gone astray (JOHN XVII—3): "Now, this is eternal life: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent;" again (LUKE XIX—10) "The Son of Man is come to seek and to save that which was lost." Like a faithful guardian of his flock, not only does he feed our souls with holy inspirations, with his heavenly graces, with salutary instructions, but he feeds us in the sacrament of the altar even with his own body and blood! He likewise laid down his life and shed his whole blood on the cross, which be-

came the salutary remedy for all our spiritual diseases and maladies, as Isaias says: "He was wounded for our iniquities, he was bruised for our sins: and by his bruises we are healed" (ISAIAS LIII—5); and St. Peter: "He bore our sins in his body on the tree, by whose stripes ye are healed; for ye were as sheep going astray, but ye are now converted to the shepherd and bishop of your souls" (1 PET. II—24). Christ, then, knows all his sheep—sick and healthy—fat and meagre—big and small—male and female. For to him children were presented for his blessing and cure, as well as grown up persons. The rich were the objects of his solicitude, as well as the poor men; women were healed from their corporal and spiritual sicknesses; thus you see that Christ suffered hardships and fatigue, hunger and thirst, for the welfare of all: he exposed himself even to death, that he might defend them from the incursions of the infernal wolves, and bring back the unfortunate wanderers to his fold, and render them eternally secure and safe against the attacks of the devil: "My sheep hear my voice: and I know them, and they follow me. And I give them life everlasting: and they shall not perish for ever, and no man shall pluck them out of my hand." Let us, then, return our grateful thanks to our good shepherd and bishop of our souls. For it was he who called us from the paths of ignorance and error, into which we strayed; it was he who sought us in the by-ways of sin and iniquity, in which we wandered; it was he who brought us back on his shoulders, and after all his other favours, feeds us with his own body and blood: let us adore him under the character which he was pleased to assume by being our good shepherd by words

and deeds. The Psalmist invites the Jewish people to give thanks to God, who had separated them from the Gentiles and had adopted them as his chosen people, and for their guidance had given a written law and prophets, and the like benefits : " Come, let us adore him ; for he is the Lord our God, and we are his people, and the sheep of his pasture" (PSALM. XCIV—6). Now, Christ has also called us into the kingdom of God and truth : " And other sheep I have that are not of this fold (are not Jews) : them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Since we Gentiles, who were sitting in darkness and in the shadow of death, and to whom the great light of the Christian religion has shone, have been united with the chosen people of God, and have received the grace of being the children of God, and for our guidance and direction have received the Gospels and the writings of the apostles, and an infallible and living Church to interpret the meaning of these writings and to direct us into the proper path of truth, it is but proper and meet to glorify our Lord Jesus Christ with all our hearts, as St. Paul says : " Wherefore, receive one another, as Christ also hath received you unto the honor of God...the Gentiles are to glorify God for his mercy, as it is written : Therefore will I confess (praise thee) to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith : Rejoice ye Gentiles with his people...And again Isaias saith : There shall be a root of Jesse ; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope" (ROM. XV—7).

2.—Christ our good shepherd, then, has fulfilled all his

duties as a good pastor; now let us see what are the duties of the sheep in order to obtain the wholesome pasturage of life. The qualities, then, of the sheep, are to know and believe, to hear and to follow the shepherd. To know him, is to acknowledge Christ to be true God and true man, the Saviour of the world, our sole refuge, the hope and foundation of our salvation, "This is eternal life, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." And hence, he said "He that believeth in the Son, hath life everlasting: but he that believeth not in the Son, shall not see life, but the wrath of God abideth on him" (JOHN III—36). And again it is said: "There is no other name under heaven given to men, whereby we must be saved" (ACT IV—12). Yes, to know Christ to be God, and to believe in him, is the greatest wisdom of man. All the knowledge of the heavens and their movements, of the earth and its strata, the properties and nature of each animal and vegetable, are nothing to be compared with the knowledge of Jesus Christ and a practical faith in him. Worldly knowledge cannot be acquired by every one, but the knowledge of Jesus Christ can be acquired by all of us—rich and poor—learned and unlearned—men and women. Then, again, very often men of learning and education apostatise from God, but the practical knowledge of Christ, which is imparted to every one by faith, will make all wise and render them fit for everlasting life. Let, then, no one be deceived and led away by the infidel blasphemies of the ungodly men, who have endeavoured to speak against the divinity of Jesus of Nazareth, as Renan and Strauss; nor by the atheism of Compte, nor by the rationalism and infidelity

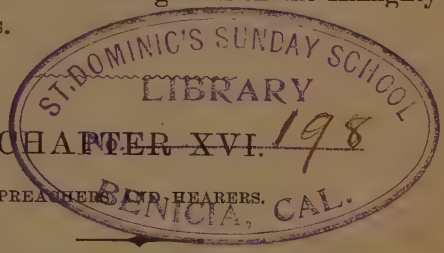
of Voltaire and Rousseau and all their followers, but let us be believers and faithful children of Christ, as Peter, Paul, Chrysostom, Augustine, and others, who had great wisdom and learning, and yet believed in Jesus Christ as God and the Saviour of the world. "I know my sheep, and mine know me."

The second quality of the sheep of Christ is to hear his voice, to hearken to his teaching. The Gospel is full of the salutary instructions of Christ. We have, therefore, to put in practice all that he has said. Christ says that to know God and believe him to be the true God, is to obtain eternal life; therefore, whoever is an unbeliever, either in God who created the world, or in Christ who redeemed it, is unfit for eternal life. Likewise Christ taught that there is an immortality of the soul and the resurrection of the body, and therefore all those who believe that we cease to exist after death, are not the children of Christ. Christ likewise taught that there is eternal punishment for the ungodly, and eternal happiness for the godly, and hence whoever disbelieves this doctrine is not of the fold of Christ. Moreover, Christ commanded men to be charitable, humble, chaste, meek, and just, to forgive injuries received, and the like, therefore, whoever acts contrarywise will not be his sheep. Christ enjoined us to hear his representative and the priests, who are his vicegerents, as St. Paul says (1 Cor. IV 1): "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God;" Christ commanded us to confess our sins to the priests: "whose sins you shall forgive, they are forgiven them"; again he enjoined us to approach the sacrament of communion: "unless

you eat the flesh of the Son of Man, you will not have life in you." And hence whoever refuses, on any plea, to confess his sins, and to receive worthily, at least once a year, the blessed sacrament of the holy Eucharist, is disobedient to the words of Christ, and is not his sheep. Let such as abstain from holy communion remember that those only will be protected from the attacks of satan and hell, who are constantly near Jesus Christ, the pastor of our soul, and are united with him by means of the holy Eucharist. For, as those sheep that go astray and are not near the shepherd, will be devoured by the wild beasts, as there is no immediate protection from the shepherd, so likewise whoever leaves Christ through unbelief, and keeps away from him by not partaking of his body, shall surely be attacked and devoured by the infernal beasts.

The third quality of the good sheep is to follow his shepherd ; in like manner the good Christian ought to follow Christ, and copy his example : "My sheep hear my voice : And I know them, and they follow me" (JOHN X—27). But what means here to follow Christ, except to practise the acts of virtue after the manner of Christ? Hence St John says (1 JOHN II—6) : "He that saith he abideth in him, ought himself also to walk, even as he walked." And St. Peter (1 PET. II—21) : "Christ suffered for us, leaving you an example, that you should follow his steps" Now, Christ was meek and humble, therefore we must practise the virtue of meekness and humility—Christ was charitable and loved his enemies by praying for the forgiveness of their sins ; so ought we to love our neighbours, not only friends, but also our enemies, and for-

give their sins—Christ prayed and fasted, and fed the hungry; therefore we must also pray and fast, and give alms to the poor—Christ bore all his trials, passion, and death with patience and cheerfulness; so, in the same way, we must bear with patience and cheerful resignation all our troubles, and the sufferings which the Almighty is pleased to send us.



CHAPTER XVI.

PREACHERS AND HEARERS.

"He spoke by a similitude. The sower went out to sow his seed."—Luke VIII—4.*

THE above parable, which is related more in detail in the following verses, having been explained by our Lord Himself, needs no comment as to the proper meaning of it, namely, "The seed is the word of God. And they by the way side are they that hear; then the devil cometh and taketh away the word out of their hearts, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy, and these have no roots; for they believe for a while and in the time of temptation they fall away. And that which fell among thorns are they who have heard and going their way are choked with the cares and riches and pleasures of this life and yield no fruit. But that on ground, are they who in good and perfect heart

* This parable is the text, which is read on Sexagesima Sunday.

hearing the word keep it and bring forth fruit in patience" LUKE VIII v.—11 & 15. And here I crave the reader's earnest attention to one or two points of this parable, in order that he may apply the moral to his own conduct, and thereby correct whatever this divine parable desired us to correct. And as a Druggist's Hall contains medicines for the cure of divers diseases, so this one parable is set forth for the instruction of all classes of Christians. Indeed, as there are different diseases from which men suffer, so there are different kinds of dispositions in them who hear the word of God. Now it is incontestable that our Lord in His Divine Wisdom intended that the kingdom of God and the ways of salvation should be preached to the great and the small, to the lettered as well as to the unlettered, to the rich and the poor, to the studious and to the slothful. But it often occurs that these instructions do not produce the same effect on every one, and still oftener produce no effect at all; but when they do produce any, it is confined to a very small portion of the congregation, and even those seeds that fell on good ground, produced fruit some hundred fold, some sixty fold, whilst others only thirty fold. Now these different effects do not come from the sower, but from the difference of the dispositions of the hearers. Neither did the sower throw his seeds on the way side, upon the rock, or thorns, but they fell on them whilst he was sowing in the field. In the same way, when the ministers of God preach, they are doing good to every one, but evidently, as it were, their words have either fallen on careless, unstable or worldly minded hearts and have produced no lasting effect, or that the difference of care,

devotions, faith, zeal of different persons, have rendered one good, one better, one best.

2.—Now, Christ our Lord after having related the parable cried out: "He that hath ears to hear, let him hear" By this he meant to say that all, more or less, hear the words of doctrines, but all do not pay attention to it, in order to understand and to put it into practice. Hence, it is necessary not only to hear the word of God, but to put its salutary teaching into practice by correcting our vices and advancing in virtue. For, many go to hear a sermon either through curiosity of hearing the style, or the language of the preacher, but not for any spiritual motive, that is, to hear the doctrines and to correct one's defects, or to advance in good works: whilst therefore the minister of God is explaining the word of God some of this description of hearers are reading something else or talking with others, looking about, or dozing away; and consequently the word of God is lost on them at the very onset. Again, the words of a sermon or admonition do not produce a permanent good effect on some, who though with joy hear it, yet soon afterwards fall away. For instance, take the case of the habitual drunkard, who does not drink for the sake of health and medicine, for which God created wine, but for the express purpose of getting drunk. Now not only does this habit tend to cloud all his senses, but it renders him, as an irrational being, disagreeable to every one. It also impairs his health, leads him to squander his substance, and thus renders his family destitute of all means of subsistence; he cannot hold any situation, no one pities him. However, for the sake of his children and wife, friends come for-

ward to persuade and to induce him to give up this bad habit, and to lead a sober life, and then they would do something for him. He eventually hears them, abstains from drinking, and even takes a pledge for a year or two not to touch liquor at all, then all goes on well. But when he again sees wine, and is led to his former company and habit, he again begins to drink incessantly, and becomes like a brute, loses his work, and gets sick. Now, this last relapse is almost incurable. Again, there is another who is leading a bad life, by which he brings on himself the vengeance of heaven and disgrace on his family; and as to any act of religion and piety, he is quite insensible to them. In this case, likewise, his spiritual advisers will exhort him to reform and forsake altogether the sinful object, and to adopt such means as would enable him to overcome his weakness. So likewise some good friends will exhort him that it is high time to make peace with his Maker and to abandon sin. He is perhaps reluctant at first, but gradually the grace of God gets the better of his sinful passion, and the advice of the friends succeed in withdrawing him from his sinful life. He will then attend Church and approach the sacraments of Penance, the Holy Eucharist, for some time, and then he is all right. But if unfortunately he again falls in the object of his sinful passion, and recommences his familiarity and visits to these haunts of vice, he relapses in his former habits, and gets entangled with the object of his former sin; his case becomes quite hopeless, and unless there is a miracle wrought in his favor, he will die in sin notwithstanding all his promises of amending himself this month, that month, next year, after that time, and so on.

But it is not only with regard to morals that one falls away in times of temptations, but also from the true faith. For instance, one becomes a Christian from a Hindoo, or a Protestant is converted to the Catholic faith. For some time they practise the duties of the Christian and Catholic Church, but in a little while they meet their old friends and allow themselves to be perverted again; and the last step taken by them are worse, for they will then be more bitter against the true church of God—they will speak more against the priests and rites and ceremonies of the Church, than before their conversion. Hence perversions from religion to heresy and infidelity, relapses into drinking habits and unchaste lives render men, who are possessed by them, almost incurable. Our Lord says: "When the unclean spirit is gone out of the man, he walketh through the places without water seeking rest: and not finding he saith, I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other demons more wicked than himself; and entering in they dwell there. And the last state of that man becomes worse than the first" (LUKE XI—24). Therefore, in order to persevere in virtue, when once a good resolution is formed, and to lead a good life it is absolutely essential to avoid all bad company, and to bid farewell to all former occasions and objects of sin, and never to be moved by their allurements. And as one runs away from a poisonous snake, or a ferocious animal to save himself, so Christians ought to keep aloof from sinful objects, lest they should pour forth again their poison of iniquity and kill the soul. Hence the wise man advises such persons to abandon

their former habits, to confess their sin, in order to get pardon, and forsake it entirely in future : " He that shall confess his sins, and forsake them, shall obtain mercy" (PROV. XXIII—13). The same doctrine was more forcibly inculcated by our Lord, when he said that it is better to cut off the right hand, or pluck out the eye, if they prove a scandal or obstacle in the way of religion and good works, than with both hands or eyes to fall into everlasting fire. It may be observed that by this, our Lord did not mean the physical hand or eye, but those objects that lead us to sin, which is the work of the devil in man. I know that it is human to fall into any shortcomings and sin, but to persevere in sin is diabolical.

Now, with regard to the third point of the parable that our good resolution and piety are foiled by the solicitudes, pleasures, and riches of this life; were I or any other person to say that riches and pleasures are thorns, no one would believe it, more so as the former delight, whilst the latter bring on us pain and remorse. But the words of our Lord are true. Not that the possession of money, gardens, houses ; or eating, drinking, dressing ; society of men and women, are bad in themselves, but because those who have riches generally misuse it ; and so men turn other gifts of God into their own ruination by unlawfully indulging in them.

Hence, Christ our Lord thereby does not condemn either the earth itself or its goods that are made by God for our benefit and honest pleasure, but the bad use of them. For this reason in Matthew it is said, the *care* of this world and the *deceitfulness* of riches. For, to be born in the world and to have riches is not sinful, but to be

too careful and solicitous and to worship worldly things is bad ; neither are every pleasure of eating and drinking or other lawful gratifications forbidden, unlawful pleasures are alone prohibited. For instance, we know that Job was a rich man and the father of many children, so was Abraham, yet they are nowhere blamed for having enjoyed their riches, why? because they made a good use of them, they were charitable, and would not deny alms to the needy. But the rich man, who denied alms to Lazarus, was hurried into hell, because he abused the gifts of God given to him. Again, Lazarus made good use of his poverty by resigning himself to the will of God, and was found worthy to be taken into the bosom of Abraham in heaven.

With regard to the last point that "those seeds that brought forth fruit are those that hear the word in good heart" are they who do not pretend to make remarks or pass sentence upon their authorized teachers, but are fully content to have the doctrine of salvation delivered to them in any way. Now, were we to despise a preacher, because he does not make use of long and select words, and has not a lofty style, and does not deliver his doctrine in a high fluent way, we would also despise the whole Bible, and especially the teachings of the New Testament, as they are not speeches of parade, embellished with the flowers of rhetoric with all the ornaments of human wisdom to please the ears of men, but they are simple, plain, homely, and calculated for the capacities of all men. Even learned men with great difficulty will understand the writings of Demosthenes and Cicero and their obscurity of style ; while a common man will un-

derstand without difficulty the writings of the New Testament. Hence St. Paul said that he, and other preachers of the Gospel were delivering doctrines not in words of human wisdom, but so as all would understand them. Many times men have prejudices, and admire a speech or writing even when they do not understand them; and despise an oration which is clear, simple, and intelligible, but has not big words and circuitous long sentences. Many times with such persons obscurity and unintelligibleness is sublimity of style, while what is clear and intelligible appear to them a meanness and lowliness of writing or speaking; just as a man, who holds a high post and employment, is admired by the vulgar for signing his name in such a way that no one can decipher it, and consider him a low man, whose hand-writing is clear and legible. Hence, we should not criticize the instructions imparted either by Christ, his apostles, or our ordinary pastors. Then, again, the hearers who bring forth fruit by hearing are those who hear it with "a perfect heart," *viz.*, with a pliant obsequiousness and with an entire submission to the divine authority, hence they do not employ their human reasonings to criticize or to invalidate it. And those are by Christ pronounced to be the happiest and most wise than all the false philosophers. These men, then, besides hearing the word of God in good and perfect heart, *keep it* in patience. Namely, that they put into practice what they have heard. For instance, it is said we must forgive the sins of those who have sinned against us, and they accordingly forgive and forget, and do not keep immortal hatred on any plea. Again, they have heard that death comes like a thief, and that

we must be on our guard, and hence they are always ready for death, and do not delay their conversion from day to day, and thus are not hurried away suddenly. They have heard that we must persevere in virtue till the end, and hence they have persevered in virtue, although they had to suffer good deal from thirst, hunger, and persecution, and death itself. Witness Job, Abraham, Joseph of Egypt, and the apostles and disciples of Christ: "Not he who calls me Lord, Lord, but he who does the will of my Father, will enter into the kingdom of heaven;" and again: "Blessed are they, who hear the word of God and keep it."

CHAPTER XVII.

UTILITY OF PUTTING IN PRACTICE THE WORD OF GOD.

"Be ye doers of the word, and not hearers only, deceiving your own selves."—James I—22.*

ACCORDING to the holy apostle James it is necessary, in the first place, to hear the word of God, in order to perfect ourselves in the knowledge and wisdom of God; for unless we hear the words of God, we will not know the will of God as to what he requires of us to practise in our life time, nor will we acquire any knowledge of what he has done for mankind in past ages. Hence Christ says: "He that is of God, hears the words of God." The sign, then, of being the children of God, and destined for celestial glory is the willingness to hear the word of God. As those who live in a state of slavery or banish-

* This text is read on the fifth Sunday after Pentecost.

ment, are ever willing to hear of their own country; and as it is easy to discover of what nation or province every man is, by the satisfaction and joy he expresses at hearing it spoken of, so those Christians, who find comfort at hearing mention made of heaven, and of the safest way of going thither, may entertain some hopes that it is the place to which they belong: whilst those who delight to hear and read nothing but what relates to the vanities and follies of the world, may likewise guess, by the temperament of their souls, to what place they belong. Besides, the word of God is to Christians in this world, what a mother is to the child, a physician to the sick, a guide to the blind, and light to a person who is in darkness. For, as a mother bestows on her child all that is conducive to his life and growth; as a physician prescribes to the sick all that is useful for his recovery and health, as a guide conducts the blind man through a safe and proper path; and as a light shows the man in the dark the proper objects, so, likewise, the word of God teaches us what is good and what is evil, what is dangerous and what is useful to our souls, and it shows us the proper path of virtue, and the way to salvation. St. Augustine was a very learned man in all secular knowledge, but he was a lost man. Having been allured by the seductive doctrines of the Manicheans, he led the most immoral life. But when at the suggestion of his pious mother Monica he heard the word of God explained by St. Ambrose, (that if a man conquers the whole world and suffers the loss of his soul, nothing can avail him), he at once gave up his errors and immoral life, and became a child of God—a doctor of the Church, and a saint. Hence, the

psalmist says, (PSAL. CXVIII—105): "Thy word is a lamp to my feet, and a light to my paths." There are, indeed, many sorts of spiritual darkness in this life—on the one hand, many erroneous opinions about the true religion, and on the other, the darkness of our passion and concupiscence; then the devil, is constantly endeavouring to make us apostatise from God and from the paths of righteousness. And as a man who catches fish, conceals within his bait a hook, so the devil, under the appearance of pleasure, honour and pride, keeps hidden the weapon with which he destroys us. Hence, to protect ourselves from these external and internal enemies of our soul, we must have recourse to the word of God, according to St. Paul (EPHES VI—17): "And take unto you the helmet of salvation, and the word of the spirit, which is the word of God." As, then, to hear the word of God is a sign of salvation and a protection from our enemies, so not to hear the word of God is a sign of being exposed to the attacks of the devil. Many grumble to hear the word of God expounded, on the plea that they read books treating on such matters. But remember that were you as wise as Solomon, still you require to hear the word of God explained to you; else why should Christ have ordered his disciples to preach, and not to write books: others absent themselves from the sermon, on the score that they have not time enough to attend; but we must remember that for this reason God has put aside one day of the week, that we might attend to our spiritual affairs. Hence Christ said: "Therefore you do not hear, because you are not from God." Terrible sentence indeed.

2. In the second place, it is necessary that we should

put into practice the word of God; for although the word of God has in itself the power of producing grace, yet it is incumbent on our part to yield a prompt and perfect co-operation. Hence the holy apostle says: "Be ye doers of the word, and not hearers only." For instance, food, air, sun, and water are requisite for the maintenance of our life, and for the nourishment, growth, and strength of our body, but suppose that a man does not take food, and does not drink water, he certainly will not live. Again, if we keep the doors and windows of our rooms shut up, the light and breeze will not penetrate into them, nor do any good to us; so, indeed, is the word of God. Namely, it is necessary to hear the word of God, and to put into practice what we are told by the word of God. And, therefore, like unto faith, the word of God, without its practice, is dead, and of no avail for our salvation. Adam and Eve had certainly heard the word of God forbidding them to eat of the forbidden fruit; but because they did not put into practice what they were ordered to do, they were lost. Again, the word of God has said (PSALM LXI—11.): "If riches abound, set not your heart upon them"; and "When the rich man shall die, he shall take nothing away; nor shall his glory descend with him" (PSALM XLVIII—18). Yet all these warnings were overlooked by Dives, as mentioned in the Gospel, and the consequence of it was that he was buried in hell destitute of all things. On the other hand, Lazarus, who died of hunger at the door of that rich man, was found in the bosom of Abraham above, because he had put into execution the word of the Eternal Truth (PSALM IX—19): "The poor man shall not be

forgotten to the end: the patience of the poor shall not perish for ever"; and again, (LUKE XXI—19): "In your patience, you shall possess your souls."

Now, what sun and heat, rain and dew, manuring and watering is to a field or tree, in order to render it fruitful, the word of God is to a Christian soul, in order that it should bear the flower and fruit of eternal life. But if the field after being tilled and dug and cleared of all its noxious herbs, thorns and briars, and after receiving in its bosom the good seed; and the tree after being dug, watered and manured, do not bear flowers and fruits; they both are condemned by the owner as useless soil and tree; so, in like manner, the celestial planter will condemn us as useless beings, if we do not bring forth the fruit of good work after receiving into our heart the seed of the word of God. Now God, too, has taken great trouble in cultivating our hearts, first, by removing from it the thorns of ungodliness, and the stones of impiety, and next, by sowing into it the seed of religion, the knowledge of God, and of good and evil, and ordering us to love God, to do good, and to shun evil, and hate the devil. Then, again, Christ, the renovator of our heart, has watered it with the water of baptism, and manured it, as it were, with the fat of his flesh and blood. If, therefore, after receiving so many and magnificent gifts of God we still remain barren, certainly God will condemn us as barren soil, and cut us down as useless trees. To remain inactive and fruitless is bad enough, but to bring forth thorns and briars of iniquity and the fruits of ungodliness, infidelity, and irreligion is still more condemnable. Hence St. John the Baptist very rightly said: "Now the axe is laid

to the root of the trees. Every tree, therefore, that doth not yield good fruit, shall be cut down, and cast into the fire" (MATTH. III—10). Again, Christ our Lord condemned the fruitless fig tree, which withered away, as in its season the tree had no fruit. He cursed that tree, with a view to teach us that unless we bear, during our life-time, the fruits of good deeds, we shall be likewise condemned by him in the day of his visitation—and unless we put into practice what the word of God commands us, we shall be like a fruitless tree, worthy to be cut down, and cast into the fire of hell.

The word of God is nothing else than His law and commandment.—God commands us to love Him above all things, and our neighbour as ourselves. God commands us, on the one hand, to abstain from pride, robbery, fornication, adultery, enmity, and hatred, and, on the other, to be charitable, liberal, just, chaste, humble, meek, and the like. Again, Christ commands to forget and forgive offences, not to judge others, not to be hypocrites, to confess our sins, and to approach the sacrament of the holy Eucharist, to go to Church, to pray, to fast and give alms, and the like. Therefore, if you still remain indifferent to all his injunctions, and act contrary to his advice, you will have no salvation.

He who hears the word of God, and does not practise it, is compared by Christ our Lord to an unwise builder, who built his house on the sand, and which was soon demolished by the wind and gale : on the contrary, he, who hears the word of God and puts it into practice, is compared to a wise builder, who built his house on the firm rock, and which stood all the fury of the winds and

gales. Adam is the example of an unwise builder, who immediately was overthrown by the first attack of the devil, when he did not put into practice the words of God ; whereas Job is the model of the wise one, who baffled all the fury and violence of the devil, because he said : "God has given, God has taken away, let His name be blessed." Indeed, God, who has unlimited knowledge of things and beings, and unbounded goodness for the benefits of His creature, directs us and all our deeds towards the right end, and guides us towards the safe shore of salvation; and hence, we must blindly, as it were, place ourselves under His direction. Then, again, God being wisdom itself, points out to our minds all our shortcomings and defects, just as a mirror indicates to us our features as they are at the time either clean or dirty, but the actual correction of what is wrong and defective in our lives rests with us. Should, then, we put into practice the directions of the word of God, we shall be perfect, and attain the end, for which God has caused his word to be preached, and his will to be manifested : but our failure to practise the word of the Almighty, will be the failure of the attainment of our last end. Hence the holy apostle James says : "If a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in the glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." And

again, Christ our Lord says (LUKE XI—28) : "Blessed are they, who hear the word of God, and keep it."

Here it must be observed that many persons like to hear a good sermon simply because the language is select, the delivery nice, the voice of the preacher clear, and so on ; but that is all. They will tell you that such and such bishops or priests were good preachers. But I would ask them,—Then why do you not put into practice what they exhorted you to do in their sermons ? Certainly, they must have told you to give up leading a bad life, to go to Church, to give alms, to do your Easter duty, and the like. And yet you are leading a life quite the reverse. Now, had you really appreciated their sermons, you should certainly have changed your life and improved in virtue. Well, the greatest praise of the sermons of those you admire, should be, as a proof, the amendment of your life itself. Therefore, we should not stultify ourselves by disparaging preachers ; our duty is simply to put into practice what we have heard by a preacher. And, indeed, if we lay stress only on the style of a sermon, then even the Gospel, and the writings of the apostles, would not be of any use, as the writings of Plato, Aristotle and Cicero are far superior to them in style and selection of the language, and in the rhetorical ornaments of speech. Then, again, we cannot expect always a great Chrysostom, Basil, or Bernard. Therefore, as God has sent us pastors and preachers less eloquent, we have to listen to them equally as the messengers of God.

CHAPTER XVIII.

DISTINCTION BETWEEN THE LETTER AND THE SPIRIT OF THE DIVINE LAW.

"I tell you, that unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the Kingdom of heaven". —Matth. V.—20.*

As Christians have received a greater share of divine grace in the New Law of the Gospel, than the Jews received under the Old Law of Moses, so greater perfection is required from the former,—"More shall be required of him, to whom more is given." The Old Testament was a preparation for the New Testament,—"For the law was given by Moses, grace and truth came by Jesus Christ" (JOHN I—17). The law was to the Jews, as a nurse is unto a child. Now, of children is required the fulfilment of a command to the very letter, without enquiry into its object, or spirit. For instance, a child is ordered to take this or that food or drink blindly, to abstain from such and such acts without any hesitation; in the same way, were the ancients treated, being as yet rude. To them was forbidden adultery and murder simply; in the New Law not only are we commanded to give alms, to pray and to fast, but also to do the same with a view of pleasing God, and doing good to our neighbour, and not for any show. We are likewise forbidden not only to abstain from murder and adultery, but also from the very desire that leads

* This text is read on the fifth Sunday after Pentecost.

to such acts. Hence Christ our Lord said that when we pray, we must pray privately; and when we give alms, we must act so in a way that one hand may not know what the other has given away; and when we fast we must not be cast down. In like manner, He says elsewhere that even to look at a woman with bad intention is adultery; so He says here, that in the ancient law it was forbidden to kill any one; but that He forbids even anger, contumely, and abusive language, which lead to quarrel and murder. The ancient law required the fulfilment of the letter of the law; the New Law of Christ reveals also the spirit or the intention of the law. For instance, the object of fasting is to mortify oneself, but so to fast as to gain the applause of others is no mortification. Then again, to pray is to own our nothingness, but to pray for show is to make people believe that we are virtuous; to give alms is to seek the welfare of the poor, and not of the world, hence to give it without ostentation is a virtuous action. Moreover, as immodest looks beget bad desires, such as adultery and fornication, so anger not checked begets hatred which leads to contempt and quarrels—and quarrels result in murder. Now the reason why God forbids the desire and commission of murder, adultery, and theft, is, because He requires His rational creatures to love and cherish one another's person, property and name, to which are opposed anger, immodest desires, abusive language, and the desire of other persons' property, which, if not checked, lead to adultery, murder and theft. The tribunal of man, it is true, punishes those who are found guilty of murder, adultery, theft, and defamation of others' characters,

whilst the judgment of God dooms those to eternal flames who stand convicted of even their deliberate desires. The cause of this difference is that God wishes man to be perfect externally as well as internally like pure and genuine gold, which is internally as well as externally shining and brilliant.

Let it be observed that our Lord by ordering us to pray, fast, and to give alms privately, did not mean thereby to forbid any outward prayer, fasting and alms-giving, when they proceed from the heart and are done to give good example, and to induce others to do the same, for He has said: "Let your light shine before men that they may see your good works, and glorify your Father who is in Heaven." And when He forbids anger, He does not mean all words or actions which might be useful for the correction of the guilty party, or to get redress for wrong or damage done by going to the proper authority and tribunal. But in every case of that sort charity must accompany it. And when he tells us to leave the gift before the altar, and get reconciled to the offender, He does not mean that always and in every case it is possible to reduce to practice this conciliatory rule; nay, it might even happen that to attempt it would be dangerous. It is the part of prudence, therefore, to choose the time, the place, and the means. Nothing, however, can exempt us from the decided obligation of being disposed to try every thing to repair the unhappy breach, that threatens ruin to our salvation.

All that our blessed Redeemer requires of us is, that perfect charity (which covers a multitude of sins), purity, and perfection of the heart, and outward acts should be accompanied by good motives. He did not condemn the Pharisees

for their prayers, fasting and alms-giving, but only their internal malignity, hypocrisy, and pride: "Beware, says he, (LUKE XII—1) of the leaven of the Pharisees, which is hypocrisy"; and (MATTH. VI—1): "Take care not to perform your justice before men, that you may be seen of them; otherwise you shall not have a reward from your Father who is in heaven." He, likewise, in order to avoid vain glory, commands us to pray in secret; and when we give alms, not to let the left hand know what the right hand gives; and when we fast, to anoint our head and wash our face, that is, to rectify our intention, to purify our hearts, and discharge every duty with a sincere and effectual desire to obey, please and glorify the Lord our God, who sees us in private, and will reward us in public, provided we make his good will and the welfare of others our last end, and the ruling principle of all our good actions.

2. Good deeds performed with worldly motives is hypocrisy. Hence the Pharisees, according to Jesus, were "whitened sepulchres, which are fair without, and appear beautiful to men, but are foul within and full of all corruption." Besides the Pharisees were accused, for straining at a gnat and swallowing a camel," (MATTH. XXIII—24) that is, they observed the law in matters of little consequence, whilst they transgressed its most weighty and essential precepts without remorse. In like manner, Christians often observe certain minor acts of religion, and overlook the great precepts of charity and brotherly love without any concern. They will disdain to hear any lies; but they associate with ill-famed persons, and have no scruple to lead bad lives. They

might be exact in observing Sundays and Feast days ; but will not forgive and forget any injury received. They will sometimes spend whole hours in running over a number of vocal prayers and customary devotions in the morning, and employ the remainder of the day in defaming a neighbour, and blackening his character with vile calumny and detractions. They appear to be models of piety in the house of God, but at the least cross they meet with, or at the smallest contradiction that thwarts their inclinations, they abandon themselves to the sallies of their passions, and become sour, peevish, ill-humoured, impatient, and intolerable. Their hearts become as flint when the cries of the poor resound in their ears; they think nothing of stopping the wages of a servant—of refusing to pay their lawful debts, and make restitution for what they unjustly acquired and unjustly possess.

Therefore, we should be punctual and faithful in little as well as great things of religion, : " Little things we ought to do," says our Lord, "and not leave great and weighty things undone"—(LUKE XI—42.)

3.—Then again, to despise little things, and observe only great precepts, is equally against Christian perfection. For, not only are we bound to avoid sin, but also the very occasion of offending God. The reason is, that those who desire to attain their salvation ought to employ proper means to that end. For instance, one who seeks health, abstains from all obnoxious food and drink, and avoids foul air ; in like manner, a Christian, who has fallen into the malady of drinking, and dissipation, ought to shun bad company, abstain from frequenting evil places, and shun such persons, by the sight of whom he is tempt-

ed to commit the crime. Hence, our Saviour taught us to avoid the occasion of sin, when He ordered us to say: "And lead us not into temptation, but deliver us from *all* evil." We know that our first parents, putting themselves into the temptation of sin, were lost; so was king David, by not avoiding the temptation of an immodest object. Those temptations at first must have been only through curiosity, but when once they were harboured in the heart, they brought forth the sins of apostacy and adultery. For this reason the wise man says (ECCL. III—27): "He that loveth danger, shall perish in it"; and again: "He that contemneth small things, shall fall by little and little" (*Ibid.* XIX—1). And indeed, a little spark of fire, not extinguished in time, will set on fire the whole house; likewise a rent in a cloth not stitched or darned in time will spoil the whole garment; hence the saying: "*a stitch in time saves nine.*" In the same way, too, a simple thought of theft or immodesty if unchecked will gradually lead a man to become either a thief or an adulterer. For, generally speaking, a man does not become an adept in thieving and drinking all at once, but he becomes so gradually. Hence, it is the duty of every Christian to avoid the very beginning of sin—to suffocate, as it were, the very rising motion of anger, lust, theft, and the like, so that by valiantly resisting the first motions of evil and thereby eradicating its first fruit, he will avoid his own misery and gain great merit.

CHAPTER XIX.

ADVANTAGES OF DOING PENANCE.

"And John came into all the country of Jordan, preaching the baptism of penance for the remission of sin." Luke III—3.

FROM the above we learn that St. John the Baptist, the precursor of our Redeemer, was preaching to the Jewish people the baptism of penance for the remission of sins. Now, if it is true that: "God did not make death, neither hath He pleasure in the destruction of the living; but the wicked with works and words have called it" (WISD. 1—13-16), it behoves man to do penance, in order to escape God's punishment, and regain His friendship, as another holy man tells us to do: "The soul that sinneth, the same shall die, but if the wicked man do penance for all the sins he had committed, and keep my commandments, living he shall live and shall not die" (EZECH. XVIII—20). And indeed, if our first parents had preserved the state of innocence and sanctity, in which they were created, they would not have been expelled out of that garden of pleasure, and subjected to miseries and hardships, with a view to expiate for their misdeeds; since, then, they did not keep the commandments God enjoined, it became necessary that man, who did not remain innocent, should be penitent, that thus he might regain his lost privileges and be admitted into the primitive state of things. Certainly, to have remained innocent, was the best thing the first

man and woman could have done for the attainment of their ultimate happiness. Had, then, they kept the word of God, and not listened to the suggestion of the devil, no doubt, after a short stay in that terrestrial garden, they would have been transferred to heaven to fill the places vacated by the rebellious angels, and to reap the fruits of their loyalty, fidelity, and obedience, which was nothing short than the enjoyment of the beatific vision of God, face to face. Again, the best way of pleasing God, and obtaining his promises of eternal life, is to remain innocent and holy from the very first moment of our baptism, when we are regenerated into the children of God, to the end of our life. But as unfortunately we have not only committed the sin of disobedience, as Adam did, but have added many more to it, we, too, sadly require to make a sincere contrition and detestation of our sins by doing penance, and by having a firm resolution of never offending God in any way whatsoever..

2.—Penance then, for our sins, humiliation, and mortification of our vicious inclinations, are so many reparations and amendments for the wrong done, and, as it were, the life-boat after the shipwreck of the vessel, in order to save our lives, and come safely to the shores of salvation. As, then, we have shipwrecked our original justice of creation and baptism in the gulf of iniquity and sin, it is but imperative that we should hold the saving life-boat of repentance, and stick fast to it. Again, as long as man is strong, sound, and healthy, no medicine is required for him; but should he impair his health and lose the primitive vigour of his

body, he would be indispensably obliged to have recourse to the aid of a skilful physician in order to recover the vigour and strength of his person. In like manner, by committing sin, we impair the healthy state of original grace imparted to us in our creation and baptism; hence, we are obliged to recover those gifts of God by means of a salutary penance. Now, as medicines are some times given internally, and at other times applied externally, and often both internally and externally, according to the nature of the disease, so penance should be practised at one time by detesting sincerely the past sin we might have committed, and at another time, by accompanying this internal sorrow and abhorrence of guilt with fasting, abstinence, prayers, alms-giving, and other acts of virtues.

3. But one might say that owing to the climate we cannot abstain and fast—and that for want of means we cannot give alms. Then, again, the state of our health does not permit us to abstain from certain kinds of food. To such persons I would say, act conscientiously in such cases. But however difficult it may, in certain circumstances, to do external acts of penance, no one can say that it is impossible to do penance internally and spiritually. Who can say that he or she is forced to commit immoral acts—or to go to certain places where immodesty is practised—or where one gets drunk? Can one say, that he or she is obliged to wear costly apparel, or dress immodestly to entice others to sin? Can we say, we are necessitated to sing immodest songs, or to utter loose words and give scandals thereby? Well, then, if you really cannot abstain or fast, because it interferes with

your health, you can certainly fast and abstain spiritually from sin and its occasion. You can practise mortification by withdrawing your eyes from looking at immodest objects ; your ears from hearing words and songs that are sinful ; your feet and hands from going to dangerous places, and mixing with bad characters, and keeping bad company, from murder and stealth ; your tongue from obscene words, lies, and blasphemies, " Mortify, therefore," says St. Paul, " your members which are upon the earth—fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols, ...anger, indignation, blasphemy filthy speech out of your mouth" (COLOS. III—5 to 8.)

4. Again, one might oppose to the above that God has not created us to be sad and sorrowful, nor to render our life loathsome and a burden, which would be the case, were we to bid farewell to the pleasures of our senses, gay thoughts, and imagination. In reply, it must be remembered that the Almighty does not forbid us from enjoying the goods of this life when they are innocent and within the limits of reason and religion, nor the aspect of the beauties of nature, either of plants, planets, or the animal bodies, as far as they are the works of God, and excite in us a deep feeling of admiration. But God forbids us to serve them, or to make use of them for offending Him. In fact, He forbade Adam and Eve to eat the fruit of the tree of knowledge of good and evil,—Christ forbade us to look on a woman with bad motives—and St. Paul forbids us to dress either extravagantly or immodestly. Again, that sorrow, sadness, and mourning over our degraded condition is useful, God him-

self has reminded us when he said "Remember, O man, that thou art dust, and unto dust thou shalt return" (GEN. III—18). And another wise man advises us: "It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come" (ECCL. VII—3). As by going to the house of mourning we learn to detest the vanity of the world, and the inconstancy of human things—of the loss of riches and fortunes, of health and life; so by going to the house of feasting we acquire habits of dissipation and squandering, of gluttony and drunkenness, and the like. Penance, humiliation, and sorrow far from rendering our innocent recreations bitter and loathsome, are, on the contrary, the most powerful means of improving man's spiritual conduct by subduing the inclinations of his corrupt nature and teaching him his own nothingness, and attributing to God alone all that we enjoy, according to St. James: "Every best gift and every perfect gift is from above, coming down from the Father of lights" (JAMES I—7). Hence it is that our first mother Eve, after being condemned to the anguish of child-birth, knew in her adversity to appreciate the bounty of God and said: "I have got a man through God" (GEN. IV—1), whereas in prosperity she had disavowed the authority of the Creator. In like manner, the holy king David, when in possession of affluence and power, committed the sins of adultery and murder, but when God punished him for his crimes he came to his senses, and said (PSALM CXVIII—71) "It is good for me that thou hast humbled me, that I may learn thy justifications."

5. From the above we see, that having offended God in

one or more ways, we must necessarily be humiliated; hence, all of us have ample and just reason to do penance and thereby appease the wrath of God, and obtain His mercy. That every one is guilty of sin, and is obliged to do penance, no less a personage than Christ our Lord himself is our authority, who, when he was informed that Pilate had killed some Galileans whilst they were offering sacrifice, said: "Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?...or those eighteen upon whom the tower fell in Siloe and slew them, think you that they also were debtors above all the men that dwell in Jerusalem? No, I say to you, but except you do penance, you shall all likewise perish," (LUKE XIII—1). Again, St. John says: "If we say that we have no sin, we deceive ourselves" (1 JOHN I—8) As, then, every one is a sinner more or less, so each of us must do penance according to the extent of our guilt.

6. Penance in fact is the most powerful means of obtaining the mercy of the Almighty and the reconciliation and pardon of sin. All the just men both of the Old as well as of the New Dispensation have practised mortification, and done penance in divers ways. Job says (JOB XLII—6) that he did penance in dust and ashes. From this it appears is derived the practice of the Indian *Jogees*, who rub their bodies with ashes, and undergo many hard acts of penance.

Again, we find that king David after repenting of the crimes he had committed and obtaining the pardon of God still continued to pray and weep, thus performing penance for sins (2 SAM. XII—10). Then again, (MATTH. XI—21) we read that the men of Tyre and Sidon were doing pe-

nance in sack-cloth and ashes with a view of removing the threatened evils from their city. We are informed likewise (MATTH. III—4) that St. John the Baptist was preaching penance and enforcing it on the people, not only by his words, but still more by his example—his clothing was a garment composed of camel's hair, with a girdle of leather, that encircled his waist. St. Paul (1 COR. IX—27) was not only chastising and mortifying his own body, but was also enforcing the same practice on all the faithful, namely, to "crucify one's flesh with all its affection and lusts" (GAL. V—24). Lastly, Christ our Lord himself has given us a striking example of penance, humiliation, and mortification, who, in order to expiate for the sin of the world, not only came down from heaven and, as it were, annihilated himself by assuming our flesh, and by being born of a poor Virgin in a manger, destitute of all human necessaries of life, but also when he grew up he had no shelter of his own. He fasted, prayed, suffered hunger and thirst, cold and heat, during all his lifetime; and at the end, to crown his work of mercy on our behalf, he allowed himself to be scourged, crucified, to be spit upon and to die naked on the wood of the cross! Now, if all the just and great men have done penance for their sins, and if the Son of God himself has exceeded all in doing penance for the sake of mankind, how much more ought not every one of us (who are sinners) to practise acts of mortification and self-denial? Let us, then, do penance cheerfully, if we wish to enter the kingdom of God, which we have lost by committing sin: "Turn ye to me, and I will turn to you, saith the Lord of Hosts" (ZACH. I—3).

CHAPTER XX.

HOW GOD IS MOVED TOWARDS THE SINNERS AND THE SAINTS.

"I say to you, that even so there shall be joy in heaven upon one sinner that doth penance." Luke XV—7 *

As when the shepherd had found his lost sheep, and the woman her lost jewel, they were gladdened and greatly rejoiced in company with others ; so, says our Lord, is God gladdened in company with his angels, when a sinner is converted from his evil ways and wickedness unto justice and piety, and detests his former habits. The sin of man had robbed God of His child, and killing his soul had filled the heart of God with the greatest sorrow. The sinner is a lost child to God, and, as it were, he is dead to Him. Now, if the sinner, who was lost and spiritually dead, of a sudden returns to his heavenly father by penance, sincere contrition, and amendment of his life, will God not rejoice to see him in his everlasting dwellings ? We read in Genesis (XLV—27) that *the spirit of Jacob revived*, when he heard that his son Joseph, who was supposed to have been devoured by wild beasts, was alive and in great glory in the court of Pharao. Again, when the prodigal son returned back to his father, the latter said to his elder son : " We should make merry and be glad, for this thy brother was dead and is come to life again ; he was lost, and is found," (LUKE XV—32). Now, if men who are imper-

* This text is read on the third Sunday after Pentecost.

fect love their children so dearly and rejoice when these are reclaimed, how much more will not God, who loves his rational creatures with a greater love, rejoice at the conversion of a sinner, who leaving the ways of perdition comes back to eternal life, for which God had made him?

In order to have a faint knowledge of the gladness of God at the conversion of a sinner we must measure his wrath at the perversion of his rational creatures, with that of their conversion: that is to say, great is the gain of man when he is converted, and inexpressible is the joy of God to see him reclaimed. The same God who pardons and receives a sinner with open arms, and rejoices, when he is converted to Him, is also infinitely offended at the defection of his rational creatures from Him. For sin and perversion God turned the angels out of heaven into hell, and our first parents Adam and Eve, out of the paradise of pleasure, and subjected them to all sorts of miseries and pains. For sin He burnt Sodom and Gomorrah and the adjoining countries with fire and brimstone; and at the time of Noah He drowned the whole world under the billows of the universal deluge. For the sin of man God did not even spare his beloved Son, but allowed him to undergo all sorts of ignominy, and suffer the death of the gibbet. All kinds of miseries, pains, and sufferings in prisons and hospitals; pestilence, famine, the horrors of wars, and death, are the fruits of sin. Lastly, eternal fire, the immortal worms in hell, to torture the wicked, are also the consequences of sin. But one might say that if God loves his rational creature so much, why does He get offended to such an extent as to inflict eternal punishment on him for the sins he has commit-

ted? The reply is because God loves us sincerely, and seeks after our true happiness, therefore He punishes us so severely, when we commit sin and persist in it; for, sin is an act against the holy will of God—it is an act by which we transfer the affection and love due to God to creatures. God has made us, that we should love Him above all things and serve Him alone, and in this consists man's true happiness. Now, when we love creatures and worship the devil and other things like gods, then we despise God as if he were less amiable and insufficient to make us perfectly happy. For instance, we see that when a man is engaged to be married to a woman, both of them expect mutual help and the entire affections of each other, so that if there be discovered any infidelity on the part of the man, the wife feels grieved, for she is literally despised, and would like to see the destruction of her husband: and *vice versâ*, if the woman has proved unfaithful to her husband, then the latter is slighted, and would like to see the destruction of his wife, for the wise man says (PROV. VI—34): "He that is an adulterer, gathers to himself shame and dishonour, and his reproach shall not be blotted out. Because the jealousy and rage of the husband will not spare in the day of revenge"; again; "Jealousy is hard as hell, the lamps thereof are fire and flames" (CANT. OF CANT. VIII—6).

If men are so jealous in regard to the love of those to whom they are wedded, how much more will God not be jealous of the love and affection due to Him? For, we also are wedded to Him by taking his image in the creation; and by promising in baptism to love Him only and to renounce satan, the world, and the flesh; therefore, to

commit sin and thereby to worship created things and bestow our affection on creatures, is a sort of spiritual infidelity and fornication. Hence, as long as we remain unfaithful to Him, He will not spare us, but will pour down all his rage on our heads.

The man's love is defective and suited to each one's caprice or fancy, but it is not so with God, who has all the attributes of love.

And although God has a right to destroy us after we have committed sin and proved unfaithful to Him, yet He is kind and merciful, and waits patiently for our return to Him. He who returns to God with his whole heart, will not only escape the dreadful punishments reserved for those who are impenitent, but will gain admittance into that heavenly society of angels and saints. Great, indeed, is the virtue of a sincere repentance; let, therefore, sinners return to God; let them imitate the example of the prodigal son, who, when he came to his senses and knew the enormity of his guilt and the condition into which he had been reduced, resolved at once to return to his father: "I will arise and will go to my father, and say to him: Father, I have sinned against heaven and before thee...And rising up he came to his father." As we, therefore, naturally deplore his wickedness in abandoning the house of his father and going astray, so let us admire the excessive generosity and resolution of his mind in coming back again. For when he came, his father received him with open arms, and ordered his servants to dress him with the first robe, and put a ring on his hand, and shoes on his feet; and to kill the fattest calf for dinner. Now, man also by committing sin and iniquity leaves God and goes away into the ways of wicked-

ness, where he squanders away the gifts of God, piety, and religion. But God is watching his return; and if he comes back, God receives him with kindness and with the greatest joy, and clothes him again with the robe of his grace, and feeds him with the precious body of his immaculate Lamb —and the whole court of heaven rejoices at his return.

Let, therefore, no one, who has gone astray, delay to be converted to the Lord. Many delay their conversion from day to day, on the score that they are yet young and robust, and hence cease not to indulge in dissipation. But this is to give to God the last and the worst part of their life. Then, again, they are mistaken in this, as we are not masters of an hour, a day, a month, or a year. God only is the master and the Lord of time, and who has confined the knowledge of future events to himself, as Christ our Saviour said: "It is not your duty to know the hour and the moment which the Father has kept in his hand." Therefore, Christ our Lord warned such presumptuous men by saying, that death comes like a thief, when men are quite unaware, and that as at the time of Noah people were enjoying, when they were swept away by the deluge, which came upon them all of a sudden, so death will come when we are not in the least aware of it. Hence the prophet tells us: "Delay not to be converted to the Lord, and defer it not from day to day, for his wrath shall come on a sudden, and in the time of vengeance He shall destroy you," (ECCL. V—8); and David says: "Except you will be converted, He will brandish his sword" (PSALM VII—13); and St. Paul: "Despisest thou, O man, the riches of the goodness of God, his patience and long suffering? Knowest thou not that the benignity of God leadeth

thee to penance? But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath and revelation of the just judgment of God" (Rom. 4—5). Let, therefore, the sinner be converted to the Lord soon, like David, the prodigal son, Mary Magdalene, Paul, and other saints; and be not hardened in iniquity like Pharao, Judas Iscariot, and others who did not escape the vengeance of God. Let, then, every sinner be converted, and thus he will render himself happy, and God and all his angels will rejoice:—"There shall be joy in heaven upon one sinner that doth penance."

CHAPTER XXI.

MOTIVES FOR LOVING GOD AND MAN.

"Thou shalt love the Lord thy God with thy whole heart, and thy neighbour as thyself"—Luke X—27 *

To love both God and man is the indispensable condition of gaining eternal life. For the whole of the commandments of God are contained in the love of God and man. And as God is the first Being who through love created us, and all things for our use and comfort, we must love him first, and love him with our whole heart, soul, and strength. Next to Him we must love man, and love him according to the measure of love with which we love ourselves, because every man has been made after the image of God.

* This text is read on the twelfth Sunday after Pentecost.

Now, we are bound to love God before all and above all persons and things, *firstly*, because God has made us, and not we ourselves. God being our Creator, He is entitled to our homage. Again, God is our father, and we are His children, and hence we are bound to pay Him our filial love and respect, and to do all in our power to please Him, as He Himself has declared: "If I am your father, where is your filial love towards me?" *Secondly*, we are obliged to love God, because he has all the attributes of love. Three things are calculated to excite love—Bounty, Beauty, and Likeness. Now, in the first place, God has been most bountiful and beneficient to us—since for no one else but for us and our happiness he created all this visible heaven and earth; he moulded our bodies with his own hand, and his divine breath gave existence to our soul—and again, when man had fallen into the clutches of the devil on account of his sin, God rescued him from that servitude by the price of the blood of his only Son. In the second place, God is the most lovely and beautiful object. The great Solomon says that if the sun, the moon, the stars, the various precious stones, the variety of flowers and their beautiful hues are so attractive as to lead men to love them, and even to worship them as gods, how much more must we love God, who is the creator of them all? Now, the beauty of the planets, plants, and jewels are but a faint glimpse, and, as it were, a shadow of the beauty and majesty of the unmade Being. In the third place, we are called on to love God, because we bear his image and likeness. Now, according to the wise man: "all animals love their kind," and as man is made after the likeness

of God, he should love God ; just as a child loves its parents because it bears their likeness, so man ought to love God, whose likeness he is. Lastly, we must love God because he has commanded us to love him. Since on the true love of God depends our happiness and salvation, God thought it proper to *oblige* us to love him, and not to leave it to our option. And as a loving father, who has his child's welfare at heart, not only attracts his child to love him by different exterior allurements, but moreover obliges him by his command, lest the child might set his heart on some other person who is not his own. For instance, a father, who really has the welfare and happiness of his children at heart, forbids his son and daughter to mix with any vagabond, as a low and bad woman will not make her son happy, nor will a vagabond man, who is low and of bad character, make his daughter happy, so, in the same way, God forbids us to love creatures more than himself, as the latter will not render us contented ; but commands us to bestow all our affections on him, who will make us really happy.

The sin of adultery or fornication is committed when a man lives with a woman who is not his lawful wife, or when a woman lives with a man who is not her lawful husband ; so likewise those who do not love with all their heart, soul, and strength their husbands or wives, they are looked upon as of being unfaithful to each other, and why, because they bestow their love on strangers, who are not their own. In like manner to love any thing or person more than God is a spiritual fornication, as then we bestow our love on creatures in preference

to God, who is, and should be, the only object of our love. Hence, whenever man receded from the love of his Creator, the prophets styled him as guilty of fornication. The reason is plain—as God is the Supreme Being and the height of happiness, to love creatures more than God is not only a defect, but is also a foolish act, since creatures cannot satisfy the cravings of the heart of man. For this reason God through his prophet Jeremias upbraids all those who do not love him wholly, thus: "My people have done two evils, they have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water" (JER. II—13). The perfect love of God consists in putting into practice what he has commanded us, and in shunning whatsoever he has forbidden. Hence, Christ, our Lord, says that not all those that call him Lord, and Lord, are acceptable to him, but only those who keep His commandments. Thus the proof of love is the practice of good work. If, therefore, a man really loves God above all things, he will not worship idols, he will not yield to his wicked inclinations, nor will he adore riches, for these also constitute idolatry, as then we prefer eating, drinking, and riches to the supreme good. For the same reason, to trust in any creature in sickness is a sort of idolatry; as also to observe superstitious practices is against the love of God, for God alone is only the master of health and sickness, life and death.

2. The perfect love of God being exercised according to God's will, we would still be wanting in perfection were we not to love our neighbour according to the measure of love

with which we love ourselves. Now, God has commanded us "to love our neighbour as we love ourselves." The one who loves God above all things and his neighbour as he loves himself, has fulfilled the commandment of God, and for him this earth becomes a paradise of peace and contentment. Indeed, a man who loves his neighbour as he ought to love, will not only wish the happiness of his neighbour in word, but will support him in the time of need, sickness, and distress, on the one hand, and on the other will never commit theft, adultery, and murder—will not tell lies to deceive, will never bear false witness against him, will desire neither his neighbour's wife, sister, or daughter, nor his goods unlawfully—which are all against the true love of our neighbour; that is, not to harm in any way one's person, name, or property. Very properly does the great apostle say on this point: "Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law. For *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet* and if there be any other commandment, it is comprised in this word: *Thou shalt love thy neighbour as thyself*" (ROM. XIII—8).

Indeed, Almighty God, in order to extend this brotherly love amongst us, has achieved many wonderful things from the very beginning of the world. Yes, for this purpose he gave to all of us the same parents. Adam was indeed made out of the slime of the earth, but the woman Eve was made of the rib of the first man himself; and from them others were born, with a view to show that there should be in mankind a perfect

union and love—that every one of them should love each other as one loves himself, for they are not strangers, but of one and the same flesh and blood, although they might inhabit different lands, speak different languages, bear different shapes of body, and be possessed of different colours and costumes. For the same reason also God made man stronger, and more robust, and better adapted to outdoor business ; and woman weaker and more delicate, but better suited for the management of domestic affairs, in order that one should depend upon another, and thus help one another. Then, again, that one citizen might be united with another by the bond of love, God made some *rich* and masters, others *poor* and servants, that the former might need the service and work of the latter, and the latter might have recourse to the former for money and other help—some he made *artizans* and other *peasants*, that the artizans should love the peasants for their grain and other productions of the land, and that the peasants should love the artizans for the supply of the different sorts of tools and implements. And in order that man should go abroad to love those that are far away, God made different countries produce different grains and fruits, possess different minerals and animals : and thus through necessity of the exchange of goods be united to one another.

To the above can be added that all of us bear the likeness of God ; and that every one is the child of God, and amongst themselves brothers and sisters ; and hence as every animal loves that which bears a resemblance to it, so, and much more, ought we to love each other, particularly as we come from the same root, have the same

likeness of God, are redeemed by the same blood of Jesus Christ, and tend towards the same goal of heavenly glory.

Now, such being the case, let us not only love one another with equal love, and seek after the welfare of one another, but let us also be glad with them who are glad, and sympathise with them that are either in spiritual sorrow or corporal trouble. True brotherly love or charity, according to St. Paul (1 COR. XIII—4), is *patient*, and disapproves those that quarrel and fight; *is kind*, and dislikes those that are in discord and harbor hatred in their hearts; *does not envy* those that have greater qualification and gifts; *deals not perversely*, that is, it reproves those that are disunited; *is not puffed up*, namely, it dislikes all sorts of pride and presumption; *is not ambitious*, nor *seeks her own (good)*, namely, it disapproves all sorts of selfishness and egotism; *is not provoked to anger*, nor *thinks any evil*, that is to say, it not only does not render to any body evil, but it is not even disposed to think evil of any one, though it may receive evil for good: *rejoiceth not in iniquity, but rejoiceth with the truth.* Not only, therefore, does charity no harm, or think evil of any one, but it strongly disapproves of those who do iniquity, on the one hand, and, on the other, congratulates those who practise what is true and just; *bears all things*; *believes all things, hopes all things*; *endures all things, charity never falls away.* That is to say, whoever has true brotherly love, will never be overcome by any thing inconvenient, hard, and unpleasant, but will suffer to the last for the benefit of the beloved. Charity not only begins to do good, but continues, perseveres, notwithstanding that many things disagreeable may come

across on that account—it is the same benevolent well-wisher and good-doer to the very end. Indeed, as all things appear blue to them who wear blue spectacles, so will every thing appear amiable and pleasing to a man who views the doings of others in the spirit of charity, whether he be in gladness or sorrow, provided the benefit of the person beloved is accomplished. Charity is like a kind mother, who with open arms receives her children and soothes and comforts them. To her a mild or a boisterous child is equally amiable, for it is only a hired nurse that will not put up with the shortcomings and temper of children, but the real mother will put up with any trials for the well-being of her children. Then, as children know who is the real mother and who is not, so any one will discern the voice of true love from that which is not true; for the former perseveres in doing good to the last, even if it has to undergo all sorts of indignity, whereas false love gives up its work where there is any thing hard to undergo for the welfare of others.

Such being the beauty of charity, let us follow it; and let us love God above all things, with all our soul, might, and strength, and our neigbour as we love ourselves; then we shall be perfect here on earth, and hereafter will enjoy eternal happiness, which the love of God has prepared for us.

CHAPTER XXII.

NATURE AND QUALITIES OF FAITH, HOPE, AND CHARITY.

"That Christ may dwell by faith in your hearts: that being rooted and founded in charity..you may be filled unto all the fullness of God."—Ephes. III—17,—19 *

THE theological virtues, which regard God as their immediate and primary object, are, according to the apostle Paul (1 COR. XIII—13), *Faith*, *Hope*, and *Charity;* and the Christian who is filled with the fulness of these three virtues will readily fulfil his duty towards God, and attain his salvation. Now, by faith we know God and his will; by hope we have recourse to his help in all our works, either prosperous or otherwise; by charity we love God above all things and with all our soul, strength, and mind, and our neighbour as we love ourselves. According to the same apostle (HEB. XI—1), "Faith is the substance of things to be hoped for, the evidence of things that appear not." Since, therefore, our reason is limited and cannot fully comprehend the works of nature, much less will it understand the will and doings of the Almighty; hence, as a child, who does not understand the nature and purpose of things and beings around him, submits himself to the guidance of his parents, so we, who are ignorant of the mysteries of nature, of past, present, and future events, ought to be guided by divine faith, —and as a child cannot please his parents and be safely

* This text is read on the sixteenth Sunday after Pentecost.

reared up without the fullest reliance on his parents, so, likewise, we cannot please God and be properly brought up in the true knowledge of things that affect our salvation and happiness, without a full reliance on God. Hence, St. Paul says, "*by faith the just man lives*, and *without faith it is impossible to please God.*" Indeed, men solely left to the guidance of their individual reason can never come to any perfect knowledge of either the material world or of themselves. Some imagine that the world is eternal, that man is a development of a pair of apes, or that the world as well as the substance of man is an emanation from the substance of God himself; that man after death ceases to exist. Then, again, there is great wrangling and fighting between astronomers and geologists about the nature, property, substance, size, and distance of the sun, moon, and other planets, earth and its different phenomena and fossils—one professor advances a theory about a given thing to-day, which is rejected to-morow by another. Faith, however, without any ambiguity tells us that God in time brought things to existence by his omnipotent word—"By faith we understand that the world was framed by the word of God;"—that God made the body of man from the slime of the earth, and gave a soul from above to vivify it, and that from the rib of man woman was formed;—that all mankind are the descendants of Adam and Eve;—that after death man's soul goes to God, who gave it, and his body returns to the dust, of which it was made;—that death came into the world on account of the transgression of the first man and woman;—that originally man and woman were made incorruptible;—that to save man from death and hell, a Redeemer was sent, who

taking the flesh of man, sacrificed himself for the atonement of the sin of man;—that the good will go to heaven to enjoy everlasting happiness, and the wicked will be punished according to their desert. What benefits, then, have not faith and the revelation of God procured for man? How many errors and blunders of men have they not expelled? How many truths, unerring truths, have they not disclosed to them without any labor? Faith being, then, the evidence of things that appear not, we ought not to desire to see with our bodily eyes or comprehend the nature of the mysteries it reveals; for there are many truths that we do not see or comprehend them, and yet they are certain and indubitable facts, such as the existence of the soul and its wonderful union and operation with the body, the motion of matter, its communication to other bodies, the generation of animals, electricity, sleep, and the like. Now, God who is all-wise and truth itself, and who tells us to believe in the Unity of the Godhead and the Trinity of persons, the incarnation, death, and resurrection of our Saviour—the punishments of the wicked in hell and the rewards of the virtuous in heaven—must be relied upon. What in ancient times God had revealed to our first parents and their descendants, and all other first traditions were embodied in a book by Moses; likewise what Christ spoke and did were committed to writing by the apostles; and the doings of the apostles by those who followed them in the ministry: and thus all the teachings of God, and those of our Lord Jesus Christ, and his inspired apostles were committed to the church; and therefore the church should be believed and relied upon. It is related that a child being

asked by a tyrant "what was the true God, and what was the true faith," answered, "the true God is the God of the Christians, and the true faith is faith in Jesus Christ." Being asked again, who taught him those good things, the child answered: *Deus matri, et mater mihi,* "God taught my mother, and she taught me." We ought also to say in the same way that God has taught the ancient and modern churches, and the churches have taught us.

Here we must remember that in order that our faith may be acceptable to God, it ought to be a lively faith, active, productive of good works, a faith that worketh by charity (GAL. V—6). For, as amongst the truths revealed by God there are some difficult to be understood and yet we should believe, so likewise among moral truths there are some difficult and hard to be practised by our corrupt nature, and yet they ought to be performed: such as to forgive offences, to love our enemies, to deny ourselves and our comforts, to carry the cross of mortification, to subdue anger, lust, and other evil passions. Now, what would it avail us to believe these things to be good without practising them? For "faith without good works is dead in itself," says St. James, just as the body without the soul is dead and useless. Our actions, therefore, must correspond with our belief, and our lives must conform to our doctrine; we must live up to the dictates of our professions, practise its precepts, and honor our lives by the purity of our morals, this being the way to adore the Lord our God in spirit and truth.

2. Hope is that confidence by which we rely on the power and veracity of divine promises—that God will for-

give us our sins, provided we sincerely detest them; and will give us eternal life hereafter, if we die in his grace; for the attainment of which he will give us the necessary means and help if we with faith and fervor apply to him for them. Now, God has promised to forgive our sins if we repent (ISAIAS LV—7): "Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive." And again (EZECH. XVIII—22): "But if the wicked do penance for all his sins, living he shall live, and I will not remember all his iniquities." Then again, our Divine Redeemer has said: "If thou wilt enter into life, keep the commandments." Lastly, all help is given to a man who in earnest asks it of God (PSALM XC—14): "Because he hoped in me, I will deliver him: I will protect him; he shall cry to me, and I will hear him, I will deliver him, I will shew him salvation."

Now, then, Christ has promised eternal life to those who keep the commandments of God, who mortify themselves, who fast, who lead a single life of virginity or celibacy only for the sake of pleasing God, who give alms, who pray, who confess their sins, observe the Sabbath days and other prescribed festivals, who suffer persecution and even the loss of their lives for the sake of religion and piety. Therefore, we must have full reliance on his words, for as God so Christ is omnipotent and verity itself; and hence as all-powerful he can do all—as truthful he will keep his words. It was through this hope in God's promises that Adam and Eve bore patiently their trial in the hope of a Redeemer that was to come out of their seed; it was by a full reliance

on God that Abraham quitted his native land and went to serve God—it was the same hope which sustained the courage of the just men and prophets of the Old Law as well as the apostles and martyrs of the New Dispensation, who, having before them in hope the eternal life of heaven, despised all trials and death itself, as St. Paul says (ROM. VIII—18): "I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed to us." And again, elsewhere (2 COR. IV—17): "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory." This hope, then, in God has encouraged all to do good and to shun evil, and to suffer death in this world. This hope was like a light in the midst of the darkness of troubles, tribulation, and death. This was like a firm anchor which kept unshaken the bark of the just men in the midst of the storm and waves of persecution, the most bitter persecutions raised by the tyrants and emperors (HEB. VI—19): "We have the strongest comfort, who have fled for refuge to hold fast the hope set before us, which we have as an anchor of the soul, sure and firm." Now, if without hope no one can do any thing in this world for temporal gains, much less can a Christian do any good work unless he has the full assurance of the eternal reward. Indeed, we see that a peasant cultivates his land, digs and manures it, in the hope of having a good crop—so, likewise, a merchant navigates from port to port, travels from country to country, in the hope of getting a livelihood and increasing his fortune, which hope renders their troubles and labors easy

and bearable. Now, if worldlings do so much and suffer so much for the gain of temporal goods and advantages, though they are many times disappointed, how much more ought not a Christian to do and suffer for the eternal goods, which he hopes to obtain of a God, who cannot disappoint any one as being all-powerful and faithful? Heaven and earth shall pass away, but his words shall not pass. Let, therefore, every Christian strive to do good here, even if he has to sacrifice wordly gains, and to suffer the loss of comfort and life itself, because he is sure that God will reward him hereafter. Let also all sinners *have* a full hope that the mercy of God will not refuse their repentance; for, God *wishes that every one should be saved,* and *no one should perish.* The greatest sinners are hereby called to hope for the pardon of their sins; and the example of the conversion and the pardon of the sins of David, Saul, Augustine, Mary Magdalene, Mary of Egypt, and others, should encourage us never to despair of our salvation. To commit sin and even great crimes is human, but to despair, like Cain and Judas did, is diabolical. For those who despair of their salvation give themselves up to all kinds of impiety; but those who with repentance hope for mercy, will gradually reform themselves. But one might object against the above doctrine the words of Christ (MATTH. XII—32): "And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." In reply to this I say that *the blasphhemy of the spirit* here spoken of is the sin by which the Pharisees attributed the miracles of Christ, wrought by the

spirit of God, to *Beelzebub,* the prince of devils. Now, this kind of sin is usually accompanied with such obstinacy, and such wilful opposition to the spirit of God, and known truth, that men who are guilty of it are seldom or never converted, and therefore are never forgiven, because they will not repent. The above words of Christ has almost the same force as the following: "It is easier for a camel to pass through the hole of a needle, than for a rich man to enter the kingdom of God." By which he meant to say that for rich men it will be very difficult to obtain salvation, because they generally worship riches more than God. But all those rich men who loved God and despised their riches are saved, such as Job, Abraham, David, and others. Likewise says Christ "a bad tree, cannot bear good fruits," which gives us a clue to explain the above difficulty, : *viz.*, that as long as a tree remains bad it cannot bring forth good fruits, so a bad man cannot do any good *as long as* he remains bad, but he can become good and do good afterwards ; witness Mary Magdalene, Zacheus, the penitent thief, Paul, and others, who after their conversion did good and obtained their salvation. Again, Paul himself had been a blasphemer and yet obtained his pardon. Therefore, the meaning of the objected passage is, that it is very difficult for a blasphemer against the Holy Ghost and the known truth to be converted, since he refuses to accept the admonition of the Holy Spirit, in the same way as it is almost impossible to cure a sick man who refuses to take medicine and suitable diet. As long, then, as a blasphemer against the Holy Ghost perseveres in his blasphemy, and refuses to accept the truth, he will not be converted here, and if he dies in

that state his sin will not be forgiven in the world to come.

3.—The virtue by which we love God above all things is called *charity*, and is ranked by St. Paul in the first place amongst the theological virtues *faith*, *hope*, *charity*, *these three*, says the apostle, *but the greatest of them is charity*. And why is charity greater than the other two? Because faith, which is the conviction of things that appear not, will cease in the other world, when every thing will be seen as they are. Hope, too, which is a firm reliance on the promises of God, will cease when those promises are realised. But charity, far from decreasing, is rather enhanced by the possession of God and heavenly goods. For, we see now through a glass, as it were, God and his perfection, but then in the other world we will behold him face to face. Then, again, faith and hope are founded upon some of his divine perfections in particular *viz.*, faith is founded upon his veracity, hope upon His mercy and power, but charity is grounded upon all his attributes, and embraces him as the sovereign good, infinitely lovely in every perfection. Such being the pre-eminence of charity, it can be styled the form, the life, the soul, and the queen of all virtues; for all other are so closely connected with it, that they always accompany it, linked as it were hand in hand together, for all other virtues are calculated to lead us to the love of God, and when that love has been obtained, they all remain inoperative—*He that loveth, has fulfilled the law—Plenitude of the law is charity—On charity the whole law and the prophets depend.* The one who loves God will never offend him, and will do his utmost to please him. The one

who loves God will love other men like himself, because the wish of God is that we should love each other like ourselves—and when we love our neighbour like ourselves, we will never commit murder, adultery, theft; will not lie, will not abuse or envy, because these are all against the love of our neighbour. But in order to love God and other men we have to work, labor, and suffer, hence charity is never idle, but ever active, operative and laborious; it does not fear adversity, but surmounts all difficulties that occur in the observance of the commandments of God; and consequently it sweetens all the rigours and austerities of penance and mortification, *for love is strong as death.* Since God is the Supreme Being and the summit of happiness, the prophet invites us to love him: "O come, see and taste how sweet and amiable the Lord your God is, and how good to all those who love him!" Hence it is that all the angels (ISAIAH VI—3), viewing his glory, remain contented, and consequently love him and praise him continually in that world: "Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory." Hence, St. Paul also exhorts us to "be filled with all the fulness of God." And the reason is plain, that "Out of the abundance of the heart the mouth speaketh"—(*ex-abundantia cordis os loquitur*) hence, if our heart be filled with God and his love, it will speak always of God, think of God, just as when a cup or phial is full of the essence of rose, it emits out the good scent of rose. If our heart be full of divine love, God will be its only treasure and all worldly love will fly from it—"Where your treasure is there also is your heart." Then, again, every one is drawn by some kind of love (*trahit sua quemque voluptas*), for

instance, one who loves eating, thinks of eating; one who loves to drink, thinks of wine; in like manner, if we are drawn by the love of God and his celestial goods, we will think but of God—we will do but his holy will. Lastly, as a child loves its mother above other females, not only when she is handsome and well dressed, but even when she is the ugliest and clothed in rags, and will despise princesses and queens though they may be decked with jewels and dressed in satin and silk, so likewise a true child of God will love him above all earthly pomps and splendours. And again, as a child loves his mother even when he is punished and beaten by her, so also a true Christian will love God not only when he sends him richess, honor, and other wordly advantages, but even when he subjects him to humiliation, sickness, and poverty. For the correction and the chastisement of the Almighty are as good as his other gifts—for *whom God loves, him he chastises.* The one who loved God sincerely and above all things, speaks of that love thus (ROM. VIII—35): "Who, then, shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? For I am sure that neither death, nor life, nor angels...nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

CHAPTER XXIII.

THE EIGHT BEATITUDES.

"I, who am a prisoner in the Lord, beseech you that you walk ..with all humility and mildness."—Ephes. IV-1.*

THIS passage of St. Paul is more clearly explained by our Lord in the 5th Chapter of St. Matthew, *viz.*, that Christ's fame, with regard to his performing miracles, teaching people the heavenly doctrines, and expounding the meaning of the scriptures, was so great, that many people followed him from Galilee, Decapolis, Judea, Jerusalem, and from the country beyond the river Jordan. And he, seeing this vast multitude, went up a mountain, and thence taught them, saying: "Blessed are the poor in spirit: for their's is the kingdom of heaven." As a skilful architect, who intends building a strong house, first lays a strong foundation, that will support with safety the superstructure, so Christ, our Lord, lays down humility, which is the basis of all Christian piety, as the foundation stone of his instruction and spiritual structure. Many are in poverty through necessity, he does not call them blessed, but only they are called blessed who are poor of their own accord and choice. For to be poor through necessity is no merit, but to be so by one's own will is worthy of praise. Be you a servant or master, rich or poor, learned or unlearned—you will be blessed, if you be poor in spirit or

* This text is read on the seventeenth Sunday after Pentecost.

voluntarily. There are some who are poor and humble as to the things of this world, but haughty and proud in their hearts; such persons, then, will not inherit the blessing of heaven. Every one, therefore, can become poor at heart, without any trouble, expense, or learning, whatever may be his condition in life. Now, the root of all evil from the beginning has been the sin of pride; hence Christ establishes the virtue of humility to be the commencement of salvation. The angels lost heaven through pride, and our first parents lost the Garden of Eden and became mortal through the same vice of ambition and pride. You may fast, pray, and give alms, you may cultivate the virtue of virginity and do other good things, but if they be not accompanied with humility, they are good for nothing. Although the Pharisee mentioned in the 18th Chapter of St. Luke was not an extortioner, nor unjust, nor an adulterer; and although he fasted twice a week, and gave tithes of all that he possessed, yet he was not considered justified for want of humility. On the contrary, the Publican, though in other respects a sinner, yet because he humbled himself voluntarily, was deemed justified. Hence says the Blessed Virgin Mary (LUKE. I—51): "God hath scattered the proud in the conceipt of their heart. He hath put down the mighty ones from their seat, and hath exalted the humble."

2.—"Blessed are the meek: for they shall possess the land." Not only is it necessary that you should be poor in spirit, but it is also required that you should be meek and mild. For there are persons that are humble and who attribute all gifts to God, and have an humble opi-

nion of themselves; and yet sometimes get into a passion when any slight injury is done them, or they are of a very hot and quick temper. Hence it is expedient to check all the impulses of anger and vengeance, and not only to speak kind words to friends, but also to enemies, as Christ, our Lord, did, who was humble and mild in all his words and works. The man of a meek disposition imitates God, who is meek and patient in bearing with the faults of men, and who does not punish sinners at once, but waits for their conversion. But those that are not mild, but have quick tempers, and are ready to take revenge, are likened by the prophet to a snake: "Their fury is according to the likeness of a serpent" (PSALM LVII—5), which is ready to bite those who in any way appear to molest it. The reward promised to the meek is to possess the land, that is, those that are meek, are not troubled by angry passions, which many times shorten life, according to the wise man (ECCL. XXX—26): "Envy and anger shorten a man's days, and pensiveness will bring old age before the time." There is no peace in the heart of men of an irascible disposition, but a mild person keeps himself calm and quiet, which is the source of peace, according to the Psalmist (XXXVI—11): "But the meek shall inherit the land, and shall delight in abundance of peace." Then, again, quarrelsome persons many times while quarreling and fighting are hurt, mutilated, and at times also killed, and in consequence become involved in criminal trials and legal penalties. Hence Christ our Lord says in subsequent verses almost thus—"When you are walking with your enemy, be mild with him, lest he should

take you to the court, and there you will have to suffer in money and person." But it must be remembered that when Christ proposes sometimes temporal good as a reward of virtue, he does not exclude celestial happiness. For instance, God says: "Honor thy father and thy mother, that thou mayest live long on earth." Here as a reward for the honor of parents is promised a long life; but in addition obedient children will also possess the kingdom of heaven. Christ, our Lord, besides long life promises eternal life also when he said, "Whoever will leave his house, father, mother, brother, wife, children, his fields (or landed property) for my sake, will get a hundred-fold reward here, and eternal life hereafter." In the same way in the aforesaid passage the meek is promised not only to enjoy peace of heart and to avoid all sorts of troubles here on earth, but also to obtain the "land of the living," *i. e.*, heaven, which is called the land of the living in PSALM XXVI and CXLI 6; ISAIA XXXVIII—11.

3.—"Blessed are they that mourn: for they shall be comforted." Worldlings consider those happy that are in the enjoyment of worldly goods and pleasures, and think those miserable that are in poverty, sickness, and sorrow; but Christ, our Lord, corrects this false idea, and says that, on the contrary, those that mourn are more happy spiritually than those that enjoy and are merry. Witness Adam and Eve, who when in comfort and ease broke the commands of God, and were subjected to pains and sufferings; likewise David, in the height of his enjoyment forgot himself and committed murder and adultery; but when he was punished and

humbled, then he wept over his folly and obtained pardon of his sin; our first parents, too, after their punishment and tribulation, repented of their sins and were pardoned. Again, Dives, while enjoying himself, was as hard as stone towards poor Lazarus, for which he was cast into the fire of hell; while Lazarus, who mourned during the whole of his life-time, was consoled in the bosom of Abraham in heaven. It must, however, be remembered, that Christ here speaks of that mourning which is according to God, *viz.*, in bewailing the sins of our parents, of ourselves, and of those around us, and not for the loss of riches, parents, and friends. For sorrow and sadness on account of the loss of worldly goods is both reprehensible and injurious. The wise man says (ECCL. XXX.—24): "Drive away sadness far from thee, for sadness hath killed many, and there is no profit in it." On the contrary, sadness and sorrow for sin are very useful to man, according to St. Paul (2 COR. VII. —9): "Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For the sorrow that is according to God worketh penance steadfast unto salvation: but the sorrow of the world worketh death." Hence, Christ, our Lord, denounces woe to those that are enjoying sinful pleasures, and consider themselves happy (LUKE VI.—25) "Woe to you that now laugh: for you shall mourn and weep." Therefore, blessed are they that mourn over their sins and the follies of mankind, and thus prepare their hearts for the true enjoyment of heaven, where they will be truly comforted: "And God shall wipe away all tears from their eyes: and death shall be

no more, nor mourning, nor crying, nor sorrow shall be any more" (APOC. XXI.—4).

4.—" Blessed are they that hunger and thirst after justice: for they shall have their fill." It is required that we should not only do good, but do it cheerfully and willingly, as it were with a sort of spiritual hunger and thirst. As food and drink are relished as a luxury by those that are hungry and thirsty, so all the inconveniences and troubles are regarded as light and pleasant by those who are anxious to love God and practise acts of virtue. Such persons will not feel reluctant to attend divine service in spite of the heat or cold; nor murmur to listen to the word of God at some length; nor feel ashamed or afraid to confess their sins, or to fast, pray, and give alms, though there be a certain amount of inconvenience and sacrifice in doing so; nor to get reconciled with persons who have in any way injured them, though there be a strong reluctance to doing so, and it may clash against their natural feelings. This hunger and thirst after righteousness is a practical appreciation of divine things. As a blind man cannot see the light of the day, the brilliancy of the stars, the different hues of plants and flowers; or a deaf man the melody of music, so a man who is cold and indifferent about God, his soul, and religion, will not value the beauty of virtues and the greatness of the heavenly things. The prophets, the apostles, the virgins, and the martyrs hungered and thirsted after justice, and thus went willingly to teach people amongst ruffians and tyrants; they cheerfully abandoned the comforts of a home, they walked through flames and stept to the gallows as cheerfully as if they trod on carpets at a

marriage feast. Only those who have experienced the sweets of divine love can describe that hunger and thirst after justice. Nor are these disappointed in their expectations, since virtue itself is a handsome reward here, and in the next world they will be satiated with the enjoyment of divine glory and joy. Hence, Christ says (LUKE XXII—29): "And as you have continued with me in my temptation, I dispose to you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table in my kingdom."

5.—"Blessed are the merciful: for they shall obtain mercy." By this Christ, our Lord, means not only that we should give alms, but also perform every other act of mercy, such as to give consolation to the afflicted, to teach the ignorant, to bear with the troublesome, to weep with those that weep, to assist those that are in need of help, to forgive transgressors and enemies, and the like—Hence elsewhere Jesus exhorts us to be as merciful as our heavenly Father is, after whose likeness we were created. Now, God has not only given us heaven, and earth and feeds us every day by bestowing on us the produce of the earth, and by sending his sun, rain, and air, but has also, through his prophets and his son Jesus Christ, revealed to us his divine will. He bears with our daily sins and failings, deals with us with the greatest patience and forbearance, and gives us every chance and opportunity of loving him and amending our lives. And to show that he loves mercy above every other thing, he even gave the power to his faithful servants to raise to life those that had died after having done works of mercy, as, for instance, the prophet

Elizeus, who raised to life the son of a widow who had fed him; and the woman Dorca, who was raised by St. Peter because she had been very kind to the poor by mending their clothes. Then Tobias says, that acts of mercy obtain the pardon of sin; and Daniel tells us that those who teach others righteousness, will shine like stars for all eternity. If those that are not merciful are deemed even by men to be like unto animals, how much more will they be disliked by God? Indeed, God at the resurrection of the dead will reward the merciful with the glory of heaven, and the unmerciful he will punish with the torments of hell; thereby shewing that the act of mercy is the only thing that will save men; and the want of it will lead to their condemnation. And although Christ said that the merciful will obtain mercy, yet there is a great difference between our acts of mercy and those of God—we only confer temporary happiness and comfort by our acts of mercy, whereas in return we shall receive the reward of heaven and eternal bliss.

6.—"Blessed are the clean of heart: for they shall see God." It appears here that our Lord calls those blessed who live in continency. As there are persons who are humble and meek, liberal and charitable, but at the same time are not free from the sin of lust and incontinency, so Jesus says that to be possessed of other virtues without chastity will not enable us to see God. And as those who are blind, or have a film over their eyes, are not able to see the light, so likewise those, whose persons are unclean by having the sores of sin, will not be capable to behold the majesty of God. As a

glass when clean and bright will reflect the solar rays, but cannot do so when dirty and dull, so the soul when unclean from the want of chastity will not be fit to receive and radiate the divine glory. Again, as no one likes to sit and talk with a person who is unclean and whose clothes are dirty, so likewise God will not be pleased to manifest himself to an unworthy being, whose whole person is contaminated with impurities. Therefore St. Paul (HEB. XII—14) says: "Follow peace with all men, and cleanliness, without which no man shall see God." Indeed, we are informed that in the time of Noah, when all men were given to the sin of impurity, God said: "My spirit shall not remain in man for ever, because he is flesh", namely, man is susceptible to carnal desires and impurities; therefore as impurity banishes men from the society of God, so, on the other hand, purity enables them to approach him and enjoy his beatific vision. But sometimes to be *clean of heart* means to keep the soul free from all kinds of sin, such as pride, avarice, lust, bad desires, duplicity, hypocrisy, theft and murder, as our Lord says (MATTH. XV—18): "For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies." Indeed, as a choice flower emits a sweet odour, and a rejected bad flower yields a disagreeable smell; and as the fountain or well when clean and pure produces good and limpid water, whereas from a dirty drain or well only impure and unwholesome water will proceed, so when the heart or the soul of man is pure and clean, all his actions and desires will be holy and godly.

7.—"Blessed are the peace-makers: for they shall be called the children of God." The world praises those who wage warfare successfully, and subdue others and keep them under their sway, but I, on the contrary, call those happy and praiseworthy who have not only no disagreements and dissensions with others, but who are reconciliators between the belligerents and dissentients, and bring them to a peaceful union. Those that are of this disposition, become really the children of God; for he is called the *God of peace*, as he seeks the peace and welfare of all, even of his enemies. Hence, when man had committed sin and had opened a gap between himself and his Creator, the latter sent his son in order to effect a reconciliation between man and God, and to unite the earth with heaven, and repentant sinners with the angels, as St. Paul (COLOS. I-20) says: "In Christ the Father is well pleased, and through him (Christ) he has reconciled all things unto himself, either that are on earth or that are in heaven." And again (EPHES. II—14): "He (Christ) is our peace, who hath made both one, breaking down the middle wall of partition, the enmities in his flesh."

Since God is pre-eminently the Father of peace, our Lord exhorted us to imitate him in loving our enemies (MATTH. V—44-45): "Love your enemies, that you may be the children of your Father, who is in heaven." As peace-makers are acceptable to God, so those who maintain dissensions and feuds, and disseminate the seed of discord and dispute amongst their neighbours—between parents and their children, husband and wife, sisters and brothers—are the children of the evil

one, as is clear from the parable of the good seed and the cockle. Indeed, we are told to hate sin, but not the sinner; hence, though we must hate the sin of infidelity, and the evil ways of our neighbours, yet we ought to pray for their spiritual welfare and conversion.

8.—"Blessed are they that suffer persecution for justice sake: for their's is the kingdom of heaven." It is necessary not only to do good for God's sake, but also to suffer persecution, and even death itself, if necessary, in order to preserve our faith in God and belief in our religion. And as genuine gold is proved by being tested with fire, so the true religion and piety when tried by the fire of persecution and suffering, come out of the ordeal more brilliant, renowned, and convincing. Hence St. Paul says (2 TIMOTH. III—12): "All that will live godly in Christ Jesus, shall suffer persecution." For example, Abel was killed by his own brother for serving God; Job was fearfully persecuted by the devil, because he was a just and righteous man; Susan was accused before the judge, because she would not give in to the lustful desire of a brutal man; Joseph was cast into prison, because he refused to indulge in the impure solicitations of a woman; St. John the Baptist was beheaded for not allowing the lustful Herodias to live in an unlawful marriage. So were the patriarchs, prophets of old persecuted in one way or another for teaching truth and righteousness; so Christ himself was crucified and put to death for proclaiming the truth and for redeeming mankind from sin and death; and his apostles and the first Christians were killed and stoned to death, drowned, burnt, and devoured by wild beasts for the

sake of the religion and the true faith of Christ. And even now-a-days the enemies of Jesus Christ and his church are not slow to persecute her and her ministers for defending her sound doctrines and morals, the rights of the church and of individuals. For this reason Christ, our Lord, warned his disciples not to be cast down when they were persecuted for the sake of justice; and similarly when we are despised or excluded from any employment on account of our professing the true religion of Christ, we should not feel dejected and begin to grumble at our lot—"Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly for my sake; be glad and rejoice, for your reward is great in heaven. For so they persecuted the prophets that were before you." And this will enable one not only to rejoice at being persecuted, reviled, and laughed at for the sake of justice, but also to learn that we should not be scandalized when we see that an unjust man gets the better of the just man, or when an infidel and wicked nation overcomes the nation which is good and in possession of the true religion; nor infer thereby that this and that individual or nation is suffering adverse fortune because he or it is false and wicked. For if that was a criterion of righteousness and true faith, then we would have to say with equal justice that Christ was wrong because the Jews got the better of him and killed him, and that the apostles were wrong, because they were persecuted and killed by the Romans and the Persians; or that the Christians believed in a false religion when the Turks overcame them and took their cities, and put to death several thousands of them. Christ has

promised to the true worshippers a heavenly reward, and not earthly power and victories; on the contrary, he has predicted that his true disciples will have to suffer in this world, and thus inherit the eternal glory of heaven.

CHAPTER XXIV.

ADVANTAGES OF A RETREAT, OR SPIRITUAL EXERCISE.

"In all thy works remember thy last end, and thou shalt never sin."—Eccl. VII—40.

As in the old dispensation, before Almighty God gave the ten commandments to the Jewish people on Mount Sinai, he had ordered them to sanctify themselves for the space of three days, and wash their garments (EXOD. XIX—10), so in the new dispensation, before the Holy Ghost descended upon Christians and gave them the new law of divine knowledge and the grace of sanctification, Christ, our Lord, commanded his apostles and disciples (ACT I—4) "that they should not depart from Jerusalem, but should wait for the promise of the Father—as they were to be baptized with the Holy Ghost not many days hence." And accordingly, returning from Mount Olivet (where they had gone to witness the ascension of Christ), they went into an upper room ... and were persevering with one mind in prayer with the women, and Mary, the mother of Jesus, and with his brethren." If the law of God engraven on tables of stone required so great a preparation on the part of the Israelites, in order to receive it worthily, how much more the law of God, which was to be engraven on the fleshy tables of the heart of man

by the spirit of the living God, ought to demand of us a great preparation for its worthy reception?

Now, as Moses and the Israelites, before receiving the commandment of God, prepared themselves; and as Christ, our Lord, before he began his ministry of preaching the good tidings of salvation (MATTH. IV—17) to men, fasted forty days and forty nights; and as the apostles and the disciples of Christ, before announcing the gospel of their master to the world, prepared themselves by fasting and prayer, in order to receive the grace of the Holy Ghost; so likewise the holy church prepares her children by observing *Novenas* or *Triduums* before some great feasts of Christ, of the Virgin Mary, and other Saints, or by giving occasionally a *Retreat* or spiritual exercise, by which Christians are reminded of their end, and instructed in their respective duties. At such periods, when we are at leisure, in a sequestered spot, with the aid of a clear light from God we review the secret windings of our conscience—its evil habits, its past faults, in order to cleanse ourselves by fervent penance—then we think seriously of commencing a new life, that will be Christian and holy. And indeed, if men were to consider the shortness of life, the length of eternity, the uncertainty of the hour of death, and the vanity of the world, that they are between two eternities, one most happy, the other most miserable, it is certain they would all be saints. But why are they not so? Because they do not reflect. Gamblers, not reflecting on the immense sums of money they lose, easily risk their properties; so those who do not consider the importance of salvation, easily lose their souls. Retirement, therefore, and the thought of our last

end, and of our duties for the attainment of it, is to our soul what medicine is to the sick and water to mire. Our being created for God and eternal life is useless unless we meditate now and then on the importance of our being created by God, the end for which he created us, and the means we are to employ in order to attain that end. As medicine is of no avail to those who take no precaution against maladies to which flesh is heir to, or use unsuitable diets; and as water is useless for those who do not make use of it when their body and garments are become dirty and emit offensive odour, so those who are in the world, in the midst of worldly pleasures and pursuits, and whose souls get ensnared by the enticements of the world, the flesh, and the devil, whose hearts are covered with the leprosy of sin, cannot well fix their minds on the eternal truths, which, for that reason, cannot make much impression. Hence, the prophet says (JEREM. XII—11): "with desolation is all the land made desolate: because there is none that considereth in the heart," so, on the contrary, he who considers his end in the retirement from wordly turmoils and tumult, will amend the defects of his life, as the holy prophet David says: "I remembered God, and was delighted, and was exercised, and my spirit swooned away. I thought upon the days of old: and I had in my mind the eternal years. I meditated in the night with my own heart: And I was exercised, and I swept my spirit" (PSALM LXXVI—4). To think, then, of God, of our past life, in solitude and retirement, and to amend one's defects and improve in virtue, is the aim of a Retreat, recommended to us by Christ and his saints, and verified by our own experience, in order

to avoid sin by considering the vanity of the world, and the reward of good deeds and the punishment of bad actions, according to the wise man (ECCL. VII—40): "In all thy works remember thy last end, and thou shalt never sin."

2. From the above we see that to make a *Retreat*, to observe a *Novena* or *Triduum* in honor of the Holy Ghost, is not only free from all superstition and censure, but it is the most laudable act of Christian perfection, since it is sanctioned by the examples of the disciples of our Lord himself. For the Holy Ghost is the Giver of all gifts, and hence, to keep up a Novena in his honor in fasting, and prayers, and alms-giving, will be most acceptable to him. But we must remember that the Holy Ghost being a spirit requires of us a spiritual cleanliness, the washing of the heart, the mortification of the passions, rather than material observances, such as bathing every day with the water of a particular river or well, the preparing of food in a new pot or pan (which custom is observed here by an ignorant class of people in honor of the Holy Ghost). Our Lord says (MATTH. XV—11): "Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man. That whatsoever entereth into the mouth, goeth into the belly, and is cast out. But the things which proceed out of the mouth, come from the heart...(such as) evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man." Hence, our greatest care ought to be to keep our hearts clean from all defilement of sin, either of thought or deed, "for,"

says the wise man (WISD. I—4), "wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in." And again, we read (GEN. VI—3) that God, seeing (at the time of Noah) that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil, said: "My spirit shall not remain in man for ever, because he is flesh," namely, God's spirit will not remain in them who are given up wholly to carnal pleasures and sinful deeds. Likewise, St. Paul says (1 COR. III—16): "You are the temple of God, and the spirit of God dwelleth in you. But if any man violate the temple of God, him shall God destroy. For the temple of God is holy: which you are."

CHAPTER XXV.

THE NECESSITY, UTILITY, AND THE MANNER OF PRAYING.

"We cease not to pray for you."—Collos.—I—9. *

IF we consider the various dangers, difficulties, and temptations to which we are subject; on the one hand, the incessant assaults of our common enemy the devil, the flesh, and the world, and, on the other, our inconstancy in virtue, the frailty both of our soul and body, we will at once deem it necessary to call upon God for protection and

* This text read on the twenty-fourth Sunday after Pentecost.

help, by means of prayer. Hence, Christ, our Lord, teaches us to have always recourse to prayer: "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you" (MATTH. VII—9); and again: "If you ask the Father any thing in my name, he will give it ye" (JOHN XVI—23). And indeed, God being the Supreme Being and the Creator of the universe, is the source of all goods; in his hands are the ends of the earth, and he rules and governs them all. It is he who sends the sun and the rain, the winds and the good seasons—it is he who has created man—his hands have skilfully moulded our body and his divine breath has given existence to our soul—he sends sometimes abundant crops, and at times drought and scarcity of food—he sends sickness and health—he is the master of life and death. God being our Sovereign Master, Creator, Preserver, Father, he should also be our Benefactor, Protector, Comfort, Refuge, and Help in all our wants. Hence it is that the Psalmist had evermore recourse to the help and protection of God, as he is the creator of all: "I have lifted up my eyes to the mountains, from whence help shall come to me. My help is from the Lord, who made heaven and earth" (PSALM CXX—I). The same doctrine is repeated in PSALM CXXIII—8: "Our help is in the name of the Lord, who made heaven and earth." God is not only our Creator and Lord, but also our merciful Father; and hence it is proper for children to have recourse to their father in all their necessities; more-so as the heavenly father is both rich and liberal, and most wise: being so, he has all the means in his power, and he knows all our real wants, and can liberally bestow

on us whatever he thinks the most suited to our exigencies. For this reason Christ, our Lord, advised us to pray to God, because he is our Father—"Our Father, who art in heaven." And again: "If you, being evil, know how to give good gifts to your children, how much more will your father, who is in heaven, give good things to them that ask him?" (MATTH. VII—11).

2.—But infidels get rid of the necessity of prayer on the score that God has established a fixed natural law, and therefore he cannot alter it; so that when different natural causes combined together bring on either a continued drought, flood or inundations, by both of which the crops are destroyed, and animal bodies suffer from dire sickness and plagues, then God could not by prayers and supplications of men remove those evils, and stop either the downpour of rain, or order the clouds together and rain upon the earth, in order to comply with the wishes of men, as these alterations would break the fixed and established laws of nature.

To this I reply that when God gave the laws to natural things and elements to act in this or that way, he did not bind his hands to be hereafter a slave to them, but he reserved to himself all the power and faculty either to alter a given law or to stop it for a while, according to his will, for the benefit or punishment of his creatures. So long as he wishes the elements to act in this or that manner, they will act so, but if he likes to suspend their course, they will obey their Maker. If God had fixed unalterable and unchangeable laws, the elements must have acted uniformly from the very beginning; but such is not the case, for we see that some years there is greater amount

of rain-fall, and other years much less; then, again, in one place at times there is a great downpour, and at other times much less. These changes themselves of the elements show that there is an invisible hand regulating them according to his will. Can an infidel say that a clock-maker alters the law of the motion of a clock when at times he makes it go faster and at others slower, or at times stop the motion of it altogether? or can we say that a supreme legislator and the sovereign binds down himself for good by enacting the law of transportation, hanging, or other such things, or does he not at times forego his established law when there is some good to be effected? Thus, if a king pardons a man from being hanged, he does not break his law, but he suspends its execution; how much more God, who gave laws to natural things, is above them?

Indeed, God is mentioned in Holy Writ to have suspended or stopped the laws of the elements more than once; he ordered the waters from above and below to pour upon the earth and submerge it under their billows; he at the request of Elias stopped the rain from falling upon the earth; he at the prayer of Joshua prolonged the motion of the earth, or retarded the speed of the sun, so that the sun remained on the horizon for the space of twenty-four hours. These and similar instances are sufficient to open the eyes of infidels and enlighten their blindness, that they may not stultify themselves by questioning the power of the Almighty.

3. Now, God wishes us to pray to him in all our necessities for protection—not that he ignores our wants, but with a view that we might acknowledge his sovereign

power and goodness, and thus love him, as all goods come from him. As God prohibited Adam and Eve to eat of the fruit of one tree of the garden of paradise, not because that was against their happiness, but that thus they might know that God was the giver of things, and that paradise had not sprung out by itself: so likewise he orders us to have recourse to him by means of prayer, with a view that we may acknowledge God to be the master of all spiritual and temporal advantages, and that when we know him to be the Lord of every thing, we may humble ourselves and attribute all to his grace and bounty, and thus love him above all things.

God, then, has granted many things at the prayer and supplication of those who sincerely, humbly, and with faith applied to him. It was by prayer that the prophet Daniel was preserved unhurt in the lion's den, and the three Hebrew children in the fiery furnace of Babylon. It was by prayer that the chains of St. Peter, when in prison, were broken asunder, and that St. Paul was protected and helped amidst the many dangers and difficulties which he had to encounter.

4. Prayer being the most powerful means of procuring our necessities, all the just men, both of the ancient and new dispensation, had recourse to it at all times, for all intents and purposes. Thus we read that king David was in the habit of rising at midnight in order to pray, and that he does not limit it to any particular time, but he says: "I will bless the Lord at all times; his praise shall be always in my mouth" (PSALM XXXIII—2). And when he says: *seven times a day have I given praise to thee, O Lord*, he means to say that we must always pray and praise the Lord.

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We observe the same practice adhered to amongst the first Christians. Thus we read (ACTS VI—4) that the Apostles *gave themselves up continually to prayer*, when they were about choosing St. Mathias to fill the place of Judas, and the seven deacons to manage the temporalities of the church; and when they were about sending Saul and Barnabas on their mission to preach the Gospel, they had recourse to *prayer and fasting*. Nay, Christ himself (though he had no need of praying on his own account, or for himself,) frequently passed whole hours, and sometimes whole nights, in prayer, to convince us by his own example of the necessity of prayer, and to excite us to the frequent exercise of this religious duty. But especially (1), in the morning, that we may give thanks to God, who has made us and brought us to the light of true religion, and who has preserved us during the night and granted life on the following day: (2), in the evening and before going to bed, in order to thank God for the blessings of the day and to supplicate his grace for the quiet and peace of night, and that he may defend us from our spiritual and temporal enemies: (3), before and after meals, that we may praise the Lord for his gift in sending us daily bread, and that our meals may be conducive to our welfare: (4), before all our work, that God may give us strength and light to do our business properly and usefully: (5), when we are tempted either against faith or good morals, that by the help of God we may come off victorious: (6), in the church, especially on Sundays, with other faithful servants of God, that we may not only worship God, but that our united prayers may be accepted by him, as amongst so many there are always some good souls.

5. But what are we to pray for? When we pray we ought not to ask wordly riches, comforts, and ease, long life, punishment of our enemies, but the kingdom of God, the love of God and man, cleanliness of heart, forgiveness of sin. As for other things, we ought to leave them to the will of God, who will certainly give them to us if they be serviceable to us. Hence Christ says: "Seek ye first the kingdom of God and its justice, and the rest will be added to you." Spiritual blessings, such as the grace of God, the great gift of final perseverance, the remission of our sins, a happy death, strength to resist temptations, and the like, are to be prayed for absolutely, in imitation of the royal prophet, who says: "One thing I have asked of the Lord, and that I will insist on, which is, that I may dwell in the house of the Lord for ever" (PSALM XXII—7). Hence we are not to imagine that God breaks his word if he refuses to grant our requests when they are not conducive to our spiritual welfare and salvation. As a loving father will not grant the request of his child when the latter asks for things that are hurtful to him, so God will not grant any thing which would not be conducive to our good. "What man is there amongst you," says our Saviour, "of whom if his son ask bread, will he reach him a stone, or if he ask a fish, will he reach him a serpent? If then you, being evil, know how to give good gifts to your children, how much more will your Father, who is in heaven, give good things to them that ask him?" (MATTH. VII—9). King Solomon asked for wisdom and judgment, which God granted him, and in addition great wealth. The publican asked for the pardon of his sin, and it was granted to him; the penitent thief sincerely asked for the

kingdom of God, and it was likewise given to him. God, therefore, knows what is useful to each of us; if wisdom and wealth, he will give it; if sickness, poverty, and tribulation, he will send them to us. He refused St. Paul to remove from him temptation and tribulation, as they were useful to that Apostle. Many times God may not hear our supplications and prayers when they are performed negligently, without faith, hope, and charity, without humility. Hence St. James says: "You ask, and you receive not, because you do not ask as you ought" (1 JAMES IV—3).

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CHAPTER XXVI.

THE LORD'S PRAYER.

"Our Father, who art in Heaven."—Matth. VI—9.

As the birds teach their little ones to eat and fly before them; and as parents teach their babes to walk, and to call the names of Father and Mother, and to love them, so our Lord Jesus Christ taught his disciples not only how to act and teach, but also how to address him in prayer, and to love him. The *Lord's Prayer*, then, is a compendium, as it were, of the whole Gospel; it contains in its short and precise words all that we have to know, to ask, and to act. It is composed of a short preface, and seven petitions, or requests, whereof three directly regard the honour and glory of God, and the four last our own good, both for our souls and bodies, together with the evils from which we beg to be delivered.

"*Our Father who art in heaven.*"—How beautiful is the very exordium of this excellent prayer! For when we come to know that God is our father, our heart is inspired with sentiments of charity and love for God, and confidence in his bounty. Although He is our Creator and Lord, yet He is more delighted to be addressed as a father than as a master, as he has given us existence through love and for happiness, and has bestowed all His good on us. Hence St. John says: "Behold what manner of charity the Father has bestowed upon us, that we should be called, and should be, the sons of God," (1 JOHN III—1); and St. Paul: "Because you are sons, God hath sent the spirit of his son into your hearts, crying, Abba, Father" (GAL. IV—6). It was from the love of a father that God made us after his own likeness and image; and when that image was disfigured by sin, He has restored it to us by means of the passion and death of Jesus Christ, in the sacrament of baptism. Now, this being so, we are the children of God, and He is our father, and Christ is our brother, with whom we are heirs of the kingdom of heaven, according to St. Paul (ROM. VIII—17): "Heirs indeed of God, and co-heirs of Christ." When, therefore, we are in poverty, distress, or when we are born of poor parents, we should not be dejected, and think that a captain, judge, governor, or a king are any wise better, for our father is God himself, and hence our nobility is great. This will also teach the grandees of the world not to boast of their parentage, since poor and rich, learned and unlearned are equally the sons and daughters of the same parent—God: "For he made the little and the great." (WISD. VI—8.)

And, therefore, Christ tells us to address God *our father*, and not, *my* father. By which he teaches us that if God is the father of all, all are amongst themselves the sisters and brothers—rich and poor, noble and ignoble, learned or ignorant. Hence they ought to love each other with equal love—and to seek the welfare of each other with equal interest, and to pray not only for oneself but for all mankind in general, and the faithful in particular. For this reason God also gave us a command to love Him above all, and other men as one loves himself.

Then, again, God is our father who resides in heaven. "Our Father, who art *in heaven*;" by this Christ our Lord reminds us of our true home and destination. That is, if our father is in heaven, this earth and its engagements consequently are not our home and last goal, but we are mere travellers and pilgrims upon earth, and, therefore, should not fix our hearts on the perishable goods of the world. As royal children on earth have the best food and drink, the most sumptuous garments and jewels, and live always with polite men, so we, the children of the sovereign of heaven and earth, should be ashamed to feed our soul with the mean objects of this earth, and glory ever in carnal pleasures of the flesh, that war against the soul. Hence, when we hear that our true home is heaven, we should be excited and ardently desire to reach one day those sacred mansions of bliss, where our father displays his glory to the blessed with so much magnificence. Heaven is said to be the residence of God, not because God is confined only to heaven, or to any other particular place, since He, being unlimited and infinite, is everywhere, but because heaven is a noble place, and the

earth the contrary, and because God manifests himself to his elect in the regions above. For this reason Christ was seen to have gone to those regions above at his ascension; and he said that the angels see always the face of God in heaven.

2.—"*Hallowed be thy name.*"—By this petition Christ does not mean to say that we can add any sanctity and goodness to God, since he is essentially holy, but that men may know his sanctity and goodness. Now, there are men who call God cruel, partial, and so forth, especially when they are in poverty and sickness; hence, by this petition we wish that God's name may be hallowed, that he may be known, honoured, and glorified; that all men may own that God does everything through the best motives, and for the best purposes. There are infidels who know not God; hence we beg of him that they may be brought forth from the darkness in which they lie buried, and may be called to the admirable light of the Gospel. There are heretics who know God, but do not render him a pure worship; hence we beg that they may renounce their errors, acknowledge the truth, and enter into the bosom of the true Church. In fine, there are bad Christians, who do not serve God, who outrage him by their sins, who profane and blaspheme his holy name; hence we beg that they may be converted to him by sincere penance, and may begin to glorify Him by their edifying conduct. We pray even for the just, who already honour the name of God by their virtues, that they may increase in justice, and persevere in it to the end. But what we ought chiefly to desire is, that we may ourselves sanctify the name of

God, consecrate our whole lives to His glory, and cause Him to be honored and glorified by others, by our good and exemplary lives: "Let your light shine before men that they, by seeing your good works, may glorify God who is in heaven."

3.—"*Thy kingdom come.*"—By this Christ our Lord means to say that God alone may reign here on earth, and that the reign of Satan and sin, of infidelity and heresy, may be overthrown. In the beginning, when our first parents—Adam and Eve—were under the reign of God, all went on well—they loved their Creator, and enjoyed the blessings of immortality—sickness, sorrow, and death were not known; but when satan, through cunning artifices, brought them under his own control and reign, then they were subjected to all miseries, sickness and poverty, hunger and thirst, death and corruption. We pray, therefore, that satan may have nothing to do with us; that we may remain under the sweet and salutary sway of God; and that others who are worshipping idols, or their own reason, or the false prophets, or who adhere to the doctrines of the corrupt reformers, may all come to the reign of God and Christ, and believe in, and practise, the Catholic doctrines, and lead virtuous lives, and thus be delivered from the tyranny of satan and sin. For instance, suppose that the English government, under which we all Christians, Pagans, and Mussulmas, enjoy peace and security, were substituted for the Russian or the Chinese, who would ill treat us much by taxing us enormously, by forbidding to practise the religion in which we were born, by taking all freedom and liberty from us, and rendering us as so many slaves, would we not then

long for the restoration of English sway, which had civilized so many people of this country, in order to make them prosperous and happy? In like manner Christ orders us to pray for the kingdom of God and his sway over us, under which our first parents were happy and safe, and for the overthrow of the power of satan, under whose unbearable oppression every one of us is groaning. In the next place, we pray not only that God may reign over us here below, but also that we may reign in the kingdom of God above. And as the fathers of the Old Testament longed for the first coming of Christ, so, in like manner, when we say *Thy kingdom come*, we thirst after His second coming, with a firm hope of hearing, at the last day, these comfortable words from His mouth: "Come, ye blessed of my Father, possess you the kingdom that was prepared for you from the foundation of the world." This kingdom suffers violence, and it is by doing violence to corrupt nature that it is to be carried. The way is straight, and the gate is narrow. If we mean to arrive one day in this kingdom, we must comply with God's holy will, by observing his laws and keeping his commandments; for our blessed Saviour expressly declared that not every one that calls him Lord, Lord, shall enter into the kingdom of heaven, but only he who does the will of his Father, who is in heaven." Again: "He that keepeth my commandments, he it is that loveth me."

4.—Hence, Christ orders us to say: "*Thy will be done on earth as it is in heaven.*"—It was against the will of God that Adam and Eve ate the forbidden fruit and were lost; it was against the will of the Almighty that mankind at the time of Noah were marrying and being mar-

ried to whomsoever they liked, without any distinction of relationship, age, and condition, and by doing so had degraded themselves to the level of the brutes, and were drowned ; it was against the will of Pro vidence that the children of Noah attempted to build the huge tower of Babel, whereby lost the oneness of the feature and colour of their body, and the unity of their speech ; and likewise, against the will of God are the sins of lust, theft, murder, and the like. Hence, in order to avoid the wrath of God, and to please him, we must do only His, and not our, will. Not only idolators, atheists, materialists, and heretics are acting against the will of God, but even those of the true religion who steal, commit adultery, lead bad lives, oppress others, neglect to help the poor and destitute ; who do not attend divine service on Sundays, who do not confess their sins and partake of the holy Eucharist, who speak against Providence when in distress, sickness, or poverty. On the other hand, Job pleased God : because in his troubles he did not forsake God, but said : " God gave, God has taken away as it pleased Him, let his name be blessed." So did Abraham please God, when he leaving his own country and parents went to a foreign land to do the will of God. Christ, too, came to do the will of his father (JOHN VI—38) : " I came down from heaven, not to do my will, but the will of him that sent me." And, again : " If this chalice cannot pass away, but I must drink it, let thy will be done." Therefore, in this prayer Christ teaches us to do the will of God on earth as promptly as the angels and saints do in heaven ; where the will of God regulates every one, and where there is a perfect love and union amongst all.

5.—"*Give us this day our daily bread.*"—By this petition we are taught that God is the source of every good; it is he who sends the rain and the sun, the winds and good seasons, and thus provides for all our wants. We all in his sight are as beggars, who possess nothing but what we have received from his beneficent and liberal hand. And, therefore, the earth does not produce flowers and fruit, grain and wheat, by chance, but by the order of God, who at times to punish us sends either inundation or drought and destroys our crops; and at times he sends seasonable rain and heat and blesses the fields, orchards, and gardens with plentiful harvest. Hence, St. Paul says: "Therefore neither he that planteth is any thing, nor he that watereth is any thing, but God that giveth the increase" (1 COR. III—7). God being the Great Owner of all temporal goods, we must beg of Him our daily subsistence.

Then by *daily bread* Christ means the necessaries, and not the luxuries, of life, for generally speaking men eat *daily* common things, and are dressed in ordinary clothes; and hence our Lord teaches us to ask what is necessary every day. St. Paul also says: "But having food, and wherewith to be covered, with these we are content" (1 TIM. VI—8). Then, again, by daily bread our Lord teaches us to care only for the present day, and not to be anxious for the future, and thus kill ourselves by anxiety: "Be not therefore solicitous for to-morrow, for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof" (MATTH. VI—34); and (verse 31): "Be not solicitous, therefore, saying what shall we eat: or what shall we drink, or wherewith shall we be clothed."

However, by the above our Lord does not forbid us to work or to increase our stock of goods by honest means for unforeseen days and for the welfare of our children, nor does he permit idleness. For, St. Paul says: "If any man will not work, neither let him eat" (2. THES. III—10). All that Christ means to say is to do all in our power for our daily subsistence, and to leave the issue of our labor entirely in the hand of God, and to reckon upon the inexhaustible treasures of his Providence; and at the same time not to be over anxious for money, as do those who (forgetting the saying that money is made for us, and not we for the money,) are afraid to spend money in usefulness; and through avarice starve themselves and the family, and refuse to give anything to the poor.

Now, if we are commanded to ask for our daily bread, which sustains our body, how much more ought we to ask for the bread which sustains our soul? The spiritual bread, in the first place is the word of God, which nourishes the soul, preserves the just, and makes them advance in justice; heals sinners and leads them back to the life of grace, which they had lost. Again, the divine word is the ordinary means employed by God for imparting and augmenting the knowledge and the truths of salvation. In the second place, the bread of the soul is the sacrament of the holy Eucharist, as Christ himself said: "Seek not (with so much anxiety) the bread that perisheth, but seek after that which endureth unto life everlasting. Amen, amen, I say unto you: Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you" (JOHN. VI.)

6.—"*And forgive us our trespasses, as we forgive them, who trespass against us.*"—By *our trespasses* are meant our sins and offences, whereby we are made debtors to the justice of God, who by sin is robbed of the honour due to his divine majesty. As we have all offended God in many things, in one or another way, we stand in need of the mercy of God for the pardon of our sins. And hence, as often as we repeat this petition, it ought to inspire us with the most profound sentiments of humility and sincere repentance, on the one hand, and, on the other, it ought to animate our hope, as it convinces us of the boundless mercy of the Lord. For were he not always ready and willing to extend his mercy to all repenting sinners, our Blessed Saviour would never have inserted these words in the daily form of prayer, which he prescribed for all mankind.

But our Lord puts a condition to be observed by all sinners, *viz.*, that they should also forgive those that injure them—"Forgive us as we forgive"—Now, if we being the creatures of God can obtain his pardon, how much more are a brother and sister of ours entitled to be forgiven by us, who are equally sinners before God? Therefore Christ our Lord adduced the parable of a man who owed ten thousand talents to his master, who when supplicated forgave all; but this self same servant did not forgive hundred pence to his fellow-servant (MATTH. XVIII—28). Hence the greater malice in a man who being himself a sinner refuses to forgive other sinners. Again, Christ teaches us that we should forgive not once and twice, but *seventy-seven times seven*, that is, as often as the fellow-creature commits

sin and asks for pardon. And in this very passage (MATTH. VI—14) Christ clearly says: "If you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences." The pardon which we grant to others is the measure of that petition, which we make to God for ourselves. Now, to make this petition and, at the same time, to nourish in our hearts resentment against those who have offended us, would be tantamount to this: "Pardon me not, because I will not pardon those who have injured me: revenge thyself upon me, for I desire to be revenged of them." Thus would we pass sentence of condemnation on ourselves, by praying that God should treat us as we treat our neighbour.

7.—"*And lead us not into temptation.*"—In this petition we beg that God will not only mercifully pardon our past sins, but we implore His holy grace to preserve us from sin in future. We are every moment in danger of offending God, as we are continually beset by temptations, and therefore we must have recourse to the divine protection, saying to God with fervour *lead us not into temptation*, that is, that God, compassionately regarding our weakness, would shield us from temptation, or enable us to triumph over them. The world, the devil, and our own passions, conspire to destroy us. The world tempts us by its bad example, its language, and its maxims. The devil tempts us, by making impressions on our senses and imagination, which tend to suggest evil thoughts and desires. He leaves nothing undone to cause us to yield to his suggestions, as St. Peter says that he goes

about continually, like a roaring lion, seeking whom he may devour. In fine, concupiscence, that is, the strong inclination to evil, with which we are born, continually tempts us ; it pursues us wherever we go ; it is a domestic enemy, which furnishes the devil and the world with arms to attack us with greater advantage.

To be tempted is not a sin—it is rather an occasion of merit when a temptation is resisted—but it is a sin to consent to the temptation. If, through fear of offending God, we repress the first emotions which are excited in us, and if we refuse constantly to consent to the evil, there is no sin; our resistance is even an act of virtue, which God will one day recompense : but if, after having perceived the evil we entertain it, or dwell upon it with complacency, then it becomes sinful, and renders us culpable. We do not, however, pray that God would exempt us entirely from it ; for temptation is inevitable in this life, which, as holy Job says, is a time of warfare. The greatest saints have suffered its assaults Even our Lord permitted himself to be tempted, that he might teach us the manner of resisting temptations, and obtain for us grace to overcome them. What we ask is, that we may not be abandoned in our temptations ; for our frailty is such that the least of them would be sufficient to over-power us, if we were not assisted by the grace of the Almighty ; hence St. Paul says : "God is faithful who will not suffer you to be tempted above that which you are able ; but will make also with temptation issue (that is, a way to escape) that you may be able to bear it" (1 Cor. X—13).

However it must be remembered that God will help us to come off victorious over temptation only when we fall into

it through the snares of the devil, the world, and the flesh, but not if it possessed through malice or rashness on our own parts, or when we ourselves seek after temptation. For instance, Adam and Eve and David exposed themselves rashly to the temptation of the devil and of the flesh, and perished in them. Hence the wise man says: "He who seeks after danger, will perish in it" (Eccl. III—27). It is necessary, therefore, to avoid the dangerous occasions of sin; for as we cut down a bad tree, which yields no good fruits, so if we shun the occasion of sin, sin will not take possession of our hearts. Hence, we are advised to shun bad company, to avoid reading bad, infidel, and immoral books, and to turn away from teachers of false religions. Now, whoever wishes to attain an end, always employs suitable means for its attainment, so the best and the most infallible means to avoid sin is to fly from all dangerous occasions.

8.—"*But deliver us from evil.*" By this we beg of God to deliver us from all evils, past, present, and to come. We pray in particular to be delivered from mortal sin, from a hardened heart, final impenitence in this life, and from eternal damnation in the next; these being the greatest and the most dreadful of all evils. We pray that God may preserve us from the deceits of the devil, who is the author of all evil; from a sudden and unprovided death; from the punishments due to sin; from anger, hatred, and ill-will; from lightning and tempest; and generally from all the temporal evils, public calamities, and miseries that are incident to human life, such as sickness, poverty, war, famine, plague, persecutions, and such like scourges. But, when we thus pray to be

delivered from temporal evils, sufferings, and afflictions, our hearts and wills must be so disposed, as to choose effectually the continuance of them, if it be God's will, rather than with his displeasure to purchase a deliverance. For, nothing is evil with regard to us but what obstructs our salvation, or is an obstacle to our future happiness; consequently, when temporal afflictions contribute thereto, or are a necessary means of our salvation, they are not to be looked upon as evils, but as blessings, especially since it is decreed for us "to enter the kingdom of Heaven through many tribulations," and since "a momentary tribulation (borne patiently) works in us an eternal weight of glory."

9.—The word *Amen*, with which the Lord's prayer is concluded and sealed, as St. Jerome speaks, is a Hebrew word, frequently used by our Saviour, and signifies *so be it*, or *let it be done;* that is, we pray that all we have sued for in the foregoing petitions may be done and granted to us. It ought however to be uttered with great recollection, and with an ardent desire of having our prayers crowned with success.

CHAPTER XXVII.

RESPECT DUE TO THE HOUSE OF GOD.

"It is written my house is the house of Prayer, but you have made it a den of thieves."—Luke XIX—46 *

WHAT heaven is to the angels and saints, the church is to Christians. In heaven there is nothing unclean, nothing

* This text is read on the ninth Sunday after Pentecost.

defiled, but all purity and sanctity. The angels with great awe and respect worship God and praise him continually, saying: "Holy, Holy, Holy be the Lord God of hosts." The same respect and veneration ought we to pay to the holy name of the Almighty in the church, for there also dwells the Son of God invisibly, and were we spirits without bodies, we would witness thousands of angels and archangels, surrounding our altars and tremblingly adoring Him. Notwithstanding the real presence of Jesus Christ in our churches, Christians behave in them as if they were in their own houses—without fear, without respect—talking, laughing, looking about. Now, that all this is unbecoming, is too clear to need comment, for even the house of an earthly sovereign is held in such respect that no one dares to do any thing unseemly and indecorous; but every person entering it, stands with all due decency and composure, and observes all the prescribed modes of etiquette and ceremonies. How much more, then, ought the House of God to command our veneration and respect? It is written that Moses was ordered by God to put off the shoes from his feet before he could stand in the place from where God had spoken to him, for the reason, that that place was *holy*, "And God said to Moses: Come not nigh: put off the shoes from thy feet: for the place whereon thou standest is holy ground" (EXOD. III—5). Again, the Temple of Solomon, (where the rod of Moses, the manna, the two tables of God's ten commandments were kept in the ark which was held by two golden figures of cherubs, and where animals were offered in sacrifices), was full of awe and veneration because God had sanctified it by a shadow of

his glory, and had promised that, "His eyes shall be open and His ears erected to hear the prayers of those who would pray therein; and that He would listen to their prayers from heaven." If, then, the figure was so full of veneration how much greater respect ought not to be paid to the substance itself; for those animals that were killed in the temple of Solomon represented the death of Jesus Christ. Therefore, He, who is the real lamb that taketh away the sins of the world, is every day offered up to God in our churches for the expiation of sin, and in thanksgiving for so many benefits and graces received from God. Here is kept, not the manna or figure, but the real and living manna that came from heaven is given to us for the nourishment of our souls.

2.—This then, is the reason why we should respect the church in the same way as the angels and saints worship the throne of God in heaven, and day and night sing His praises. In fact, the object of going to church is to adore our Lord God, to praise Him, to offer Him thanksgiving, to supplicate Him and to ask His pardon for our sins—to assist at the holy sacrifice of the Mass, to hear the word of God, to confess our sins, and to receive worthily the body of our Lord. Now, although God is everywhere, yet He is more disposed to hear our petitions in the church, and although He is displeased everywhere by our sins and misconduct, yet He is far more offended and insulted in his own house—where we laugh and talk, dose away, spit, and do other things which persons are accustomed to do in their own houses, in the public market, or in a theatre. What a disregard and profanation of the house of God! Let us listen, there-

fore, to St. Paul : "If any one shall profane the temple of the Lord, God will destroy him" (1 Cor. III—17).

Indeed, how condemnable it is to witness there men and women laughing and looking about? Then there are others who standing at the gate of the church are prating away, or looking at those who either enter in or come out of it. Some others, especially females, come to church more for show than for the purpose of praying—vainly, nay at times indecently, dressed, to be looked at and admired. Now-a-days is really verified what St. Chrysostom used to complain of in his time: "In the former times each house was like a church ; and now-a-days the church of God is become like a common place." Let us, therefore, bear in mind that the church of God should not be treated like a theatre or a place of amusement. We must behave in it with all the respect which is due to the majesty of an Infinite Being, before whom we stand and pray. To laugh, talk, spit, look about, to admire others and be admired, is nothing else than to make the church a den of thieves and of bad characters. And as the two sons of Aaron were struck dead by lightning for keeping profane fire in the censers of the temple, so, too, all those will meet the same fate who profane the temple of God in any way, and nourish in their heart the profane fire of immodesty or ill-conduct themselves. The church, therefore, is not a place of conversation, or of idle amusement, but was designed for worship in simplicity, chaste desires, and prayers. We read that king Antiochus died in despair, and was eaten up even when alive by the worms, because he had profaned the Temple of Jerusalem, and had destroyed it. Let, then, his

example be a warning to us all; that we may not profane the temple of God in any way whatsoever, but rather glorify Him who has said: "Whoever will glorify me, I shall also glorify him."

CHAPTER XXVIII.

ADVANTAGES OF BEING SUBMISSIVE TO THE WILL OF GOD.

"And they began all at once to make excuses. The first said, I have bought a farm, and must needs go out and see it. And another: I have bought five yoke of oxen, and I go to try them. And another: I have married a wife, and therefore I cannot come."—Luke XIV–18.

THE above discloses to us the stubborn will of mankind in regard to all that is spiritual and conducive to their true welfare and salvation. All the material and the vegetable world obey the will of their Maker—Since the sun was made, it has not ceased to rise in the morning and set in the evening; the rain does not fail to come every year at stated times; the wind does not stop to blow, and the trees and plants to bring forth flowers and fruits: only man is stubborn and deviates from the rules laid down for him by the Creator. Men, who ought to have been more obedient than the sun and moon, more wise than the plants, seek after perishable things, and refuse to comply with the request of God, who has promised an imperishable crown of glory to them who keep his commandments. Those men who were invited to the sumptuous banquet made the same excuse which was made by wordlings who preceded them; and which is still made by the generality of people. All those

who have no regard for the salvation of their souls, and live as if there is no future life and retribution for evil deeds, bring forward the same excuses. Now all these evils proceed from a desire not to submit themselves to the will of Him, who has made them, and who wishes them to comply with his holy commands.

2.—Therefore, man, by following the bent of his own perverse will, becomes bad and corrupted, as St. Paul says (2 TIM. III—1): "In the last days, shall come on dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents.... lovers of pleasures, more than of God." Whereas by submitting himself to the will of God, man will become good, please God, and obtain his salvation, (1 COR. X—31):" Whether you eat or drink, or whatsoever else you do; do all for the glory of God. We read in Holy Writ that the Angels were thrown down from heaven because they wanted to be independent of God; and Adam and Eve were turned out of the garden of paradise for neglecting to comply with the will of God. Men in the time of Noah followed the bent of their will by committing all sorts of immodest acts, and they perished by the universal deluge. Again after the deluge the children of Noah and their descendants, by acting against the will of God in building the tower of Babel, were dispersed—their language was confused. And, again, the Israelites under Moses were punished and killed by thousands for following their own will, and were at length abandoned by God on account of their stubbornness and disobedience of the instructions of the prophets and Christ, their Messiah.

In like manner, mankind wish to follow the bent of their own desires, whether it be good or bad, right or wrong, and will not submit themselves to the wise direction and counsel of God; and by thus acting they run the risk of being lost for ever. But we must remember that as a child who has no experience of good and evil is obliged to follow the injunction of his parents, so, too, man is obliged to submit himself to God, who knows better what is good and what is evil. And as that child should be considered senseless who likes to have his own will in preference to that of his parents, so in the same way we are senseless when we deviate from the directions of the Almighty. And why does a wicked child resist the will of his parents? Because they command him to abstain from all that is hurtful to him; in like manner mankind neglect to comply with the wishes of God, because these are in opposition to their bad inclinations. The prodigal son left the house of his father because he could not do as he liked, whilst he was under the control of his father. And what was the consequence of his departure from the house and presence of his parent? starvation, hunger, and misery.

The happiness of rational creatures depends on their submission to the will of the Creator, inasmuch as the Redeemer of the world himself, who came to teach us true knowledge and to reform the world, from the time of his nativity up to his death obeyed his heavenly Father; so that for his perfect obedience he was exalted above all the heavenly hosts, as St. Paul says (PHIL. II—8): "He (Christ) humbled himself, becoming obedient unto death: even to the death of the cross. For which

reason God also hath exalted him, and hath given him a name which is above all names." And we read that although the humanity of Christ was infirm and, as it were, shrunk from sufferings and death, yet he cheerfully submitted himself to all the indignities that were heaped upon him : " He went and prayed, saying : My Father, if this chalice may not pass away, but I must drink it, thy will be done" (MATTH. XXVI—42). Again, in his admirable prayer which he taught his apostles, Christ recommends us to submit always our will to that of God : " Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven" (*Ibid.* VI—9). It is manifest that in heaven the angels and saints are always doing the will of the Ruler of the Universe without murmuring, so also let men on earth do the will of God in every thing. Now, the will of God is that we should adore but one God, and love him above all things, and our neighbour as ourselves. Yet there are many who worship creatures, nay, the devil himself; others worship money and their own appetites, according to St. Paul (PHIL. III—19): " Whose God is their belly." And with regard to the love of our neighbour, not only do many not love their neighbours, but they injure them in various ways. Again, the will of God is that we should be holy and pure ; and yet how many are there who are leading immoral lives ; others besides perpetrate odious crimes. God wishes that we should sanctify the Sabbath day, and hear the word of God explained to us, confess our sins, and partake of the body of Christ in the Sacrament of the holy Eucharist.

And yet how many there are who do not go to Church, nor hear the word of God, nor confess their sins, nor approach holy communion.

Let us, therefore, comply with the wishes of God and our Lord Jesus Christ, and fulfil our duties by performing all that He has commanded us, and shunning all that He has forbidden : " The obedient man" says the wise man "shall be victorious" (PROV. XXI—28). Be, therefore, you also obedient to Jesus Christ, and you shall always be victorious. But should you act against his will, surely you shall be defeated, as there is no wisdom, there is no prudence, there is no counsel, against the Lord" (*Ibid.* XXI—30). And, therefore, if you refuse to go to the banquet to which he invites you, you shall be for ever excluded from his kingdom : " But I say to you that none of those men that were invited shall taste my feast." By the banquet is meant here the heavenly felicity which is given to those who keep the commandments of God :—" If you will enter into life, keep the commandments." All things, therefore, such as landed property and possessions, cattle, carriage and horses, domestic comforts of wives and children, are secondary to the commandments of God. For, according to our Lord, who ever loves father and mother, wife and children, properties and friends, more than God and Jesus Christ, shall not be counted his disciple.

CHAPTER XXIX.

TO KNOW ONESELF IS GREAT WISDOM.

"Remember man, that thou art dust, and unto dust shalt thou return."—Gen. III–13.*

THE great fault of man's miseries lies in the want of understanding the nature of things that are either for or against his welfare, and very often either in utter forgetfulness of the right application of what is good, or in promptness in making use of what is bad and wrong. For instance, persons at times will eat and drink without examining exactly the qualities of the eatable and drinkable substances, and consequently they fall ill by partaking of that which is unwholesome. Again, they will take medicine for the cure of diseases, without discovering the causes from which such and such distempers spring. Now, if it is necessary for us to examine into the nature of things that are around us and have influence on us, either for good or for bad, much more care ought we to take in examining into the nature and state of our own being, in order to have an insight into our origin and progress, *viz.*, what we have been, what we are, and what we shall be. Hence it is that one of the ancient philosophers always impressed on the minds of his scholars this maxim, *Nosce teipsum*—know yourself. Indeed, had we been fully impressed with the true knowledge of

* This text is read on Ash Wednesday.

ourselves, we would not have fallen down so many precipices, and done things that are displeasing to the Almighty; we would not have had that self-pride which has been and still is one of the principal causes of our destruction. God had made man out of the slime of the earth, and placed him in a garden of pleasure, with the view that he might know his origin and be obedient to his Maker, and thus attain eternal happiness. But unfortunately man did not have regard to his lowliness of origin, and thinking himself something very great, became disloyal to his Master and Creator, and consequently was turned out of the place of bliss, was subjected to all kinds of miseries, mortality, and death. It was then that the Almighty explained to him the cause of his evil and the low origin from which he was extracted, in order that he might not only detest his folly in having transgressed the limit set by God, but also that he might in future be more wise and cautious in not doing anything which was above his nature and condition—"Remember, O man, that thou art dust, and unto dust shalt thou return."

2. Now, these words are full of salutary admonition. They remind us of our low origin and the bounty of God, and deter us from presuming and confiding too much in our abilities, strength, and power. These are words of a sincere friend, who has the welfare of his beloved object at heart, and therefore exhorts him to conceive sorrow for the wrong done, and renders him more cautious for the future. A sincere father who seeks after the well-being of his children will act in like manner, that is, he will not only love them by giving them food, good

dress, and jewels, but will also chastise them when they have committed themselves. On the contrary, an enemy will allow a man to do whatever he pleases, and will moreover encourage him to embrace all that is obnoxious. Hence, the wise man says: "Better are the wounds of a friend, than the spontaneous kisses of a foe." God as a loving father had enjoined our first parents not to eat of the forbidden fruit, lest they should die and lose all their gifts and prerogatives. But the devil, the enemy of mankind, said to them that if they ate the fruit of that forbidden tree, they would become equal to God, knowing all good and evil. The first was a salutary warning, the latter was a mere flattering, and contained in reality the poison of death. The result has proved that the correction and warning of God would have preserved them in innocence and immortality, while the latter has brought on them and all their offspring death and suffering. Again, Christ, our Lord, told his disciples and followers that they would suffer for his name sake, and that whoever desires to be his disciple, should take up his cross and follow him, and that whoever will lay down his life here for God, will receive everlasting life hereafter. While the devil offered to Judas thirty coins and thus caused his perdition. Lastly, Judas himself, by giving a false kiss to our Lord, betrayed him to his enemies to be tortured and put to death; whereas God by torturing David and inflicting on him severe chastisement saved his life and soul, and he acknowledged the punishment received from the Almighty to have been very beneficial, and said: "Better for me that you have humbled me, that I may learn your justifications."

From the above facts we learn that God's advice, though apparently bitter, is wholesome and salutary, as it discloses our shortcomings, and puts us on our guard ; while the sweet suggestions of the devil are in reality full of poison. He offers us the same allurements which he suggested to Adam and Eve and to Judas,—the unlawful gratification of our senses, the honor of the world, and the pride of life. His maxim is: "Let us eat and drink and be merry, for after death there is no pleasure." While, on the contrary, God says: mortify your senses that are upon the earth; be sorrowful and seek humility, and you will save your soul. Yes, do penance now for your sins in order to obtain pardon ; remember that your father by committing sin was ordered to return to dust and ashes, of which he was made ; and that if you wish to rise to immortality, you ought to lower yourself and render yourself as insignificant and vile as dust and ashes. Yes : whoever exalts himself shall be lowered, and whoever humbles himself shall be exalted. Look, then, at your first parents, who from angels in the flesh became mortals, and began to die like any common animal of the earth. Hence, when you are tempted by the strength and beauty of your body, remember what you are and how you are changed after death, when your whole body is corrupted and becomes a mass of putrefaction and food for worms ; and this consideration will teach you not to become proud and vain. "Why, then, being earth and ashes are you proud" (Eccl. X—9)? Don't you know that when you die, you shall inherit serpents and beasts and worms? Consider, then, your past and future state, the vanity of your being, and learn thereby humility, that thus you may be exalted.

3. Lastly, that man may not forget his condition, the holy church in the beginning of Lent puts ashes on the foreheads of the faithful, *firstly*, as an emblem the most expressive of the degradation of the human race for the past miseries, corruption, and death. Namely, as the earth, after being trodden and trampled, becomes dust, the most insignificant part of an inanimate being, and as a tree or animal by being burnt becomes ashes, the most useless out of a vegetable and animate body, so likewise man after being degraded by sin is become the most vile and contemptible before God and the angels.

2ndly. That the faithful may imitate the ancient holy men, who were in the habit of doing penance by rubbing their bodies with ashes, in order that by presenting themselves before God in such an humble and dejected state as that of useless ashes, they might induce Almighty God to pardon them, and to pity their condition. Indeed, in the eastern countries, it was a general custom, even in temporal calamities, to express grief or indignation by rending the garments, putting on sackcloth, laying on the ground, strewing ashes or dust on the forehead, fasting from food, or the like. What now the Catholic church does and what we witness in the Indian *Jogees*, were practised by the ancients. Thus the friends of Job (Job I—11), when they witnessed the affliction of him whom they loved, lifted up their voices and wept, and rent every man his garment, and sprinkled dust on their heads, and sat down with him on the bare ground in silence. Job, too, when he was reprehended by the Almighty, humbled himself in this manner: "I reprehend myself," he said, "and do penance in dust and ashes." (Job XL).

Likewise Joshua (JOSHUA VII) and the ancients of Israel, endeavouring to appease the Lord, who was incensed at the sacriligious robbery of Achan, did penance casting dust upon their heads. The prophets frequently exhorted the Jews to do penance, and to do penance in sackcloth and ashes.

Finally, our Lord himself describes ash-rubbing to be as an emblem of repentance when he says (LUKE X) that if he had wrought the same miracles in Tyre and Sidon as he had in the cities of Corozain and Bethsaida, they would have done penance in sackcloth and ashes.

In consequence of the ashes being used by the patriarchs, prophets, and other just men of the Old Law, and in some degree sanctioned by our Lord himself, the holy church every year observes this holy practice, in order to teach her children the faithful lessons of penance and prudence; which, while it reminds us of our origin from the dust of earth, and thus warns us not to raise our head above God by pride and disobedience, is a sign and an emblem of penance and mortification, with a view to obtain mercy and pardon of our sins.

CHAPTER XXX.

ADVANTAGES OF HUMILITY; DANGER OF PRIDE.

"Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."—Luke XVIII—14.*

THE above sentence of our Lord has been fulfilled in the parable of the Pharisee and the Publican, recorded in

* This text is read on the tenth Sunday after Pentecost.

the above chapter of St. Luke, *viz.*, that the Pharisee's prayer was rejected on account of his pride and boasting, and the Publican was heard by God on account of his humility; besides, a brief examination of the events of past ages and the present condition of mankind will convince us more clearly of its truth.

Indeed, God Almighty from the very beginning has shewed a great dislike towards the proud and presumptuous, and has in consequence inflicted on them the greatest punishments imaginable. Holy Writ as well as the Doctors of the Church teach us that the angel Lucifer (which means full of beautiful light), who was the most handsome amongst the angels, thought himself equal to the Almighty and denied the due servitude and homage to his Maker: thereupon the Most High God cast him down from heaven into hell, with all other rebellious angels who had followed him, as is clear from Isaias: "Thy pride is brought down to hell...How art thou fallen from heaven, O Lucifer, who saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the Most High" (Is. XIV—12). Christ, our Lord, also (LUKE X—18), by warning his apostles not to be proud, makes us understand that the cause of the fall of the angels from heaven was pride: "I saw satan like lightning falling from heaven. Again, we read that our first parents Adam and Eve, seduced by this evil spirit, wanted to become equal to, and independent of, God, by eating the forbidden fruit; but they, too, were turned out of the Garden of Eden. Not only did they not obtain the equality of the Deity, but moreover they lost all that

they had received from God—the garden of pleasure, health, strength, and beauty of their body, which in consequence of their pride was subjected to mortality and death. And all mankind being their offsprings, have inherited the same miseries of their first parents—and the earth, which at first produced for man, all sorts of delightful fruits and flowers without any labor, began to bear thorns and thistles, so that man had to get his livelihood with the sweat of his brow. Hence, holy Tobias gives us this advice: "Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning" (TOBIAS IV—14). And as God had given a warning to our first parent by calling him *Adam* (which means *earthly*), lest he should be proud, so in the same way we are reminded of our low origin by the wise man lest we also should be proud: "Pride is hateful before God and men...why are earth and ashes proud" (ECCL. X—7)? Namely, being made of dust and ashes, why are you raising your head above the others and despising your neighbour? One might answer that he or she is proud because they are more wealthy, strong, and handsome, or because they have greater talent, genius, or position in life. But who has given them those gifts and qualifications? No one can boast that these gifts, either of nature or fortune, have been acquired by their own exertion—not at least health, strength, and beauty, because men possessing these qualities have not made themselves, but were made by God;—not properties, because unless God sends his rain and sun and good seasons, all our labor is lost, and unless God had given us talent and learning we could not obtain good employments. Since, then, all temporal and

intellectual goods come from above, we have no right to be proud, but ought rather to thank Providence, and think ourselves as nothing. Hence, very rightly St. Paul says: "What has thou, that thou hast not received? And if thou hast received it, why dost thou glory as if it was your own (1 Cor. IV—7)? Indeed, in order to exert yourselves in any profitable business, in any lucrative commerce, you need a good thought, or a good idea, which is afterwards reduced to a wise design, and thus the desired end is obtained. Now, listen to St. Paul: "We are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God" (2 Cor. III—5).

Indeed, were we to say the truth, we would own that our mind left to itself can only produce bad and idle thoughts—pride, vainglory, envy, murder, theft, and the like vices. Likewise, the productions of our body are but corruption, stench, bad matter, and worms. Even the produce of plants and trees is far superior to that of ours; they bring forth fragrance, flowers, and fruits. What right, then, have we of glorying when we have no good qualities whatever, either in our soul or body, without the grace of God?

To be proud, therefore, for any thing that we might possess, is indeed laughable. As, for instance, if a man had longer nails in his fingers, or more hair in his head, and for these he was glorying as being better than other men, certainly it would be ridiculous: so it is ridiculous to glory for any little qualifications that one might have, since this qualification cannot render him better or greater than other men.

Pride is not only despicable before God and men, but it has been the source of all the evils that we suffer in the world. From pride springs envy, jealousy, contention, quarrels, fightings, shedding of blood, and murders in families and in society. And it could not be otherwise, for as the devil was proud and envious, so every proud person is envious and quarrelsome, according to St. James: "This is not wisdom descending from above, but earthly, sensual, devilish. For where envying and contention is, there is inconstancy and every evil work" (JAMES III—15).

2. Since "God resisteth the proud and giveth grace to the humble," let no one be proud on account of any wordly pre-eminence, either of wealth, possession, family connection, or talent, learning of the mind, or strength and beauty of the body, on the one hand, and on the other, let every one be humble in order to be exalted. God says: "My hand made all things, and all these things were made...But to whom shall I have respect, but to him that is humble and little, and of a contrite spirit, and that trembleth at my words" (ISAIAS LXVI—2)? Indeed, it was for the virtue of humility that God selected Noah and Moses, David and John, for the propagation of his true religion in the Old Testament: and it was for the same virtue of humility, that our Lord made choice of Mary for his mother in preference to other rich and proud ladies of the day, and of the humble and simple-hearted fishermen for his apostles in preference to the proud and conceited Pharisees, or other philosophers. Hence, Mary, the mother of our Lord, very rightly said: "God has scattered the proud in the conceit of their

heart, he hath put down the mighty ones from their seat, and hath exalted the humble" (LUKE I—15). Lastly, Christ says : "Learn of me to be meek and humble of heart, and you shall find rest to your souls" (MATTH. XI—29). Indeed, humility was his favourite virtue, and ought to be the favourite virtue of every Christian. He came from heaven to teach us humility by his example as well as by his doctrine ; in every stage of his life we meet with lessons of humility. He wished that all his disciples should learn humility, by the example which he gave of a little child, when there was a dispute amongst them for pre-eminence : "Amen, I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven ; whosoever, therefore, shall humble himself like this little child, he is the greatest in the kingdom of heaven" (MATTH. XVIII—3). Let us, therefore, learn the lessons of humility from the publican ; let also St. Peter be our model of humility, who exclaimed saying : "Depart from me, O Lord, for I am a sinful man." Let, likewise, the Roman centurion teach us humility : "Lord, I am not worthy that thou shouldst enter under my roof." Lastly, as Christ was "exalted" because "he humbled himself," so every one who humbles himself shall be exalted.

CHAPTER XXXI.

WEEPING ACCORDING TO GOD, AND REJOICING ACCORDING TO THE WORLD.

"Jesus, seeing the city of Jerusalem, wept over it."—Luke XIX—41.

LIKE a loving father, seeing that all his care and admonitions are without any effect in regard to the education and well-being of his son—when the son does not hearken to his repeated counsel, threats, and promises, but mixes in bad society, neglects his intellectual and moral training,—weeps and bewails over the blindness and future ruination of his son, so Christ, our Lord, felt sorrowful and wept over Jerusalem and cried over that city, because it had murdered the prophets and had stoned those to death who were sent to it by God, and was even refusing to welcome him who had come from heaven to confer on them the real peace and happiness of the kingdom of heaven. Yes the Jews did not listen to his salutary admonition; did not open their eyes to his divine light; but on the contrary ill-used him, refused to receive him as their Messiah. Christ had said to them that the Queen of Saba had gone from a distant country to hear the wisdom of Solomon and was delighted; and here he was greater than Solomon, and yet the Jewish people did not like to hear him and put his words in execution. Lastly, he wept, because that city by way of punishment

would be delivered over to the fury of its enemies, and be entirely destroyed. And indeed, forty years after the passion of our Saviour, the city was besieged, taken, ransacked, burnt, overthrown, and levelled with the ground, by the Roman Emperors Titus and Vespasian; the magnificent temple of Solomon was reduced to a heap of rubbish, and of all the lofty towers and places not one stone was left upon another: "Jerusalem, Jerusalem, how often have I been willing to gather thy children together, as the hen gathers her chickens under her wings, and thou wouldest not. Behold your house shall be left to you desolate" (MATTH. XXIII—37).

2. Yes, as Christ, our Lord, had good reasons for weeping over that sinful city and its people, so for reasons not unlike he has to weep over our sins and ingratitude, who, after receiving greater benefits at his hand, are no wise better than the Jews. The Jews were lost, their city and temple were destroyed, and they themselves scattered about, because they did not like to profit by the visitation of the Son of God during the time he lived amongst them and preached to them the kingdom of God: likewise many Christians do not like to profit by the time given to them in this world in order to render themselves fit and worthy of the heavenly Jerusalem, by the fear and love of the Lord, and of their neighbours. Christians, I say, live also quite unconcerned about their salvation; and are living as if there was no God, no soul, no eternity, no pains and punishments in hell. This insensibility of many Christians towards God and their own soul is an ample motive not only for our Lord to weep over, but for every one of us, who are called upon to love God, to hate sin, to adorn our soul with virtuous deeds and render it fra-

grant and pleasing to the Almighty, and to wash away the foulness of sin by the tears of sorrow and penance.

Hence, we have to weep and shed tears in the first place over the folly of our first parents, who have caused all these evils, both of our soul and body, and in the next place, we have also to weep over our own folly and transgressions, who have added many more and greater sins to theirs. As, then, our first parents (WISD. X—1) by sorrow and tears for their sin were brought out of it, so every one of us ought to weep over his sin.

3. Indeed, this world is nothing but a valley of tears and a place of sorrow and misery, to which not only we are unwillingly subjected, but to which we must willingly subject ourselves. It is related that Christ, our Lord, during his lifetime never smiled or laughed; but that he wept over Jerusalem, he cried out with a loud voice and wept over the tomb of Lazarus, and on other occasions, in order to teach us that we have to weep over our miseries, and not to laugh: "Blessed are those who weep, for they shall be consoled." On the contrary: "Wo to you that now laugh: for you shall mourn and weep" (LUKE VI—25). The reason of it is, that a good sorrow and mourning over our sin and over its sad fruits and consequences make us prudent and wary, whilst laughter and mirth render a man forgetful of his condition and duties. Consequently, weeping and sorrow at the end make us worthy of obtaining the grace of God and pardon of our sin, whereas laughing and jollity draw down God's anger and vengeance on men. For this reason the wise man also advises us (ECCL. VII—3): "It is better to go to the house of mourning, than to the house of feasting." And why?

Because "in that (*viz.*, of mourning) we are put in mind of the end of all, and the living thinketh what is to come."

4. Our nature also agrees with the Scripture, namely, after the sin of our forefathers, as we began our life with weeping and crying, so we close our life with weeping and tears. Before sin Adam and Eve had received God's blessings: "Increase and multiply."—Adam was made out of the slime of the earth, and Eve of the rib of Adam, without any pains and sufferings: and both had come out living, immortal, happy, and joyous into the world, to admire the beauty of nature and to love their Maker, and enjoy the pleasure of that paradise of Eden which was planted without the labor of man, and had brought forth fruits without the cultivation of human hand. But the scene was changed, and the table was turned against the first man and the first woman when they transgressed the law of God.—Then man was condemned to work out his livelihood in the sweat of his brow—the land was condemned to bring forth thistles and briars—the woman to bring forth child *with suffering and pain.* Hence it is, as Solomon says, that when children are born, they send forth the first voice crying (WISDOM VII—3), by which nature tells them that they are born to suffer and to cry over the miseries of the world. Again, as in birth we are wrapped up with swaddling clothes and winding bands, so at our death we are shrouded in folds and wrapped up with winding sheets; which, again, should remind us that our life on earth is one of continual suffering, miseries, and pain, from beginning to end.

5. Since we are obliged to weep and mourn, let us

weep, not when we lose father, mother, husband, wife, or any other near and dear relation, nor for the loss of property, fortunes, and the like, but for the loss of the grace of God, for sin, for the loss of so many sinners, for the loss of heavenly goods—for our own sins, by which we have offended God and incurred his displeasure. Alas! the corporal death of a near relation, of a favorite child, or of a bosom friend, is apt to render many persons inconsolable, whilst the spiritual death of our own souls lying in the grave of mortal sin, makes little or no impression upon our hearts, though the death of the soul is the greatest evil that can befal a Christian in this life. Hence, very rightly does St. Augustine (first Book of Confessions, C. 13) bewail his folly in the following words: "I filled my head with the wanderings of Æneas, whilst I forgot my own errors, whereby I wandered away from thee, O Lord, like a strayed sheep in the wilderness. I shed many tears for the death of Dido, who killed herself for love, when, in the meanwhile, wretched creature as I was, I passed by with dry eyes my own self-dying from thee, O my Lord, my life, and light of my heart. But, alas! what is more miserable than for one who is in misery to have no commiseration for himself, or to weep for the death of others, and not to lament his own spiritual death, or weep for his sins, which rob his soul of the life of grace?" Hence, Christ our Lord advises us: "Weep not over me, but weep over yourselves and over your children" (LUKE XXIII).

We have seen, then, that weeping over sin is salutary, whilst to weep over the loss of wordly things is useless. So to rejoice and laugh for wordly advantages,

such as to be rich and powerful, to be handsome and talented, or of noble birth, is fruitless, while to rejoice and be merry that we have loved God, shunned evil, that our conscience is all right, that we have not violated the laws of God, oppressed or injured our neighbour, that we have not defrauded the poor of their alms, and the like, is most acceptable to the Almighty, as Christ says : " Rejoice and be happy, because your names are written in the book of heaven."

CHAPTER XXXII.

DIFFERENCE BETWEEN WORDLY AND SPIRITUAL JOY.

" Brethren, rejoice in the Lord always; again I say rejoice.. The peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus".—(Philip. IV—4 and 7.)*

THE true happiness of a Christian consists in contemplating the greatness and goodness of God. And indeed, when we consider by the light of reason and religion the essence of God, the origin of beings and things, it will afford us greater pleasure than all wordly concerns, when we depart from them. In the first place, when we consider that God is by himself from all eternity, without beginning and end, every where, without any limit, all-sufficient and happy, and who gave origin to all things and beings, certainly we will rejoice in knowing *what he is* and what a great being he is. *Secondly*, when we reflect on his works, which he produced from nothing, in order to impart to them his bounty and happiness—that

* This text is read on the third Sunday of Advent.

he created all material beings, heaven and earth and all their contents, for the service of man, and wished them to perform their respective duties orderly, from generation to generation, it will no doubt afford us the greatest pleasure and happiness, as the royal Psalmist had experienced himself: "For thou hast given me, O Lord, a delight in thy doings, and in the works of thy hand I shall rejoice, O Lord; how great are thy works! The senseless man shall not know, nor will the fool understand these things" (XCI—4). *Thirdly*, when we consider that we had lost our seat of happiness and bliss, and were lost entirely by our sin, and that from that frightful state of misery and tyranny of satan we have been delivered by the mercy of the Son of God, we will discover sufficient reason to rejoice in the giver of that powerful grace, whereby we have been brought to the truth of Christianity, and separated, without any merit of our own, from the great numbers who are as yet left in the darkness of ignorance, the mazes of error, and the shadow of death. *Fourthly*, whoever are sensible of the greatness of the gifts which they have received, in being made members of Christ's mystical body, the adopted children of God, heirs of heaven, and co-heirs with Christ, and of the unspeakable happiness promised to such poor worms, must necessarily rejoice in the hope, as in the conveyance of an everlasting inheritance, to which they had no claim, but through the bountiful goodness of the giver, and which never can be forfeited but by their own fault. If, then, we consider all this, we will really rejoice in the Lord, and say with St. Paul: "But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ" (PHIL. III—20).

2.—On the other hand, if we turn our eyes to the earth, we will see that it is not our true abode, but that we are merely travellers in it without a fixed house, and that it is inhabited not only by men, but also by animals, lions, snakes—not only by the good and virtuous, but by the wicked—the murderers and thieves, the adulterers and blasphemers; it is the place of our birth as well as of our burial. Hence, St. Paul says: "For we have not here a lasting city, but we seek one that is to come" (HEB. XIII—14). We must add to the above that even those very earthly goods by which we are attracted and led away are not permanent and stable, but subject to constant alterations and vicissitudes, corruptions, and decay. The light is followed by darkness; the serenity of the atmosphere is subject to troublesome mists, clouds, and rain; the joyous spring is followed by the unbearable heat of the summer; and the fruitful autumn by the chill and cold of the winter. Again, the cheerful youth is subject to the helplessness and infirmities of old age; health to divers diseases; wealth and possessions, honor and fame, to spoliations and poverty, disgrace and calumny, envy and jealousy: likewise the delights of the senses are followed by bitterness and anguish, and the indulgence of eating and drinking by pains and nausea. From this we see that in none of the wordly objects can be found a real pleasure and contentment of heart. Hence, a Christian soul will find peace in God only and in divine things, according to the teaching of our Saviour: "Peace I leave with you, my peace I give unto you. Not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. (JOHN XIV—27)"

Elsewhere also he inculcated the same truth: "Rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven" (LUKE X—20).

3.—In fact, God will not only render our heart fully satisfied in heaven by the actual beatific fruition of his divine countenance, but even here on earth he allays the grief of the human heart by a cheerful hope of a future and permanent paradise, which, while it lifts up our souls above, renders easy and bearable all our troubles and trials, afflictions and labours of this life, in the prosecution of virtuous acts, according to St. Paul: "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" (2 COL. IV—17). And again: "For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us (ROM VIII—18). Through this hope of future promises Adam, Noah, Abraham, Moses, David, and all the great prophets and patriarchs bore patiently and with cheerful heart all the troubles and trials which beset their path in the performance of virtuous deeds. For the same future glory did also the apostles and first followers of Christ overcome all obstacles and lay down their lives with a contented heart. And even now bring me a true Christian, a virtuous and just man, and he will do the same—He will not be afflicted if he fall ill, for he knows that "there is no evil which the Lord has not sent." And that God sends evils at times for our correction and sin, and at other times for the trial of our faith and virtue. Again, he knows well that God is the author of every being; he sends health and sickness, life and death, "For whether we live, we live

unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are of the Lord" (ROM. XIV—8). Again, if a just man is either robbed of his possessions and properties and becomes utterly destitute and a beggar, or is deprived of wife and children; or a wife of her husband, or children of their parents, they will not be cast down and despair, but will have consolation in God, and will say with holy Job: "Naked came I out of my mother's womb, and naked shall I return. The Lord gave and the Lord hath taken away; as it hath pleased the Lord so it is done: Blessed be the name of the Lord" (JOB I—21). Then, again, if a good Christian is persecuted and oppressed unjustly, is calumniated and receives evil for good, is sent to prison and death, he will not be afflicted and sad; for he is aware that even the apostles and disciples of our Lord (men and women, old and young) were bitterly persecuted, and often for the sake of Christ and piety, of whom we read (ACTS. V) that when they were scourged by the Jews "They went out rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." He will also console himself principally by the example of our Master, who was more than others persecuted, beaten, scourged, crucified, and put to death.

4.—But one is vexed in seeing that others have all the comforts and blessings of life, riches, name, good employment, and the like. But this vexation of mind will be easily removed, if we consider the condition of those fellow-creatures who are in worse circumstances of life than ourselves. Indeed, how many are not blessed with the same talent with which we are endowed? how many are not there

who have not the benefit of even reading and writing? how many are not there deaf, blind, dumb, lame, and otherwise having defective organs? Then, again, we see that there are many who are wandering about without food and clothes, and begging their ordinary subsistence from door to door. And those very persons whom you imagine to be happy and fortunate, though they exteriorly appear to be so, are often very unhappy; if you could only open the doors of their internal mansion, you would see at once the fallacy of worldly pomps—you would discover how they are tortured by the thorns of envy and jealousy, because others, if not superior in internal and external qualifications, are at least equal to themselves. And this jealousy renders all their apparent happiness unpleasant. Very justly, therefore, the wise man places the happiness of man in the contentment of the heart, saying: "A contented mind is a continual feast" (ECCL. XXX—27). And in fact, take a person who has every temporal comfort, but is suffering from acute internal pains, or is burning with fever, you may deck him or her in all the costly robes, jewels, and diamonds, dress him or her in silk and satins, place such a person on a golden throne—all this will not soothe the pains of such a one. In like manner, worldly goods, however great and grand they may be, will never render our hearts fully satisfied if we do not rely upon God, nor use them through divine motives and religious feelings. As sound health surpasses all external riches and pomps, so also is the joy of the heart above all material advantages and wordly pleasures, according to the wise man: "There are no riches above the riches of the health of the body, and there are no pleasures above the joy of the heart" (*Ibid.* XXX—16).

But, then, this joy of the heart has its origin in God, and in the practice of the divine commandments, and in the resignation of our desires to the divine will. Hence, the Psalmist says: "The justice of the Lord is right, rejoicing hearts; the commandment of the Lord is lightsome, enlightening the eyes. More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb. For thy servant keepeth them, and in keeping them is a great reward" (PSALM XVIII—9).

CHAPTER XXXIII.

DIFFERENCE BETWEEN BODILY AND SPIRITUAL EXERCISES.

"Know you not that they that run in the race, all run indeed, but one receiveth the prize?" (1 Cor. IX—24)*

IN ancient times there were several gymnastics and foot races practised. There were pugilistic and wrestling matches, and there was a prize set apart to him who through his dexterity would first reach the winning post, or would overcome his competitor. Those wrestlers, pugilists, or fighters were allowed a certain time, during which they had to prepare themselves for the combat. Now, their task was to abstain from all that would prove a hindrance to it. Namely, they had to feed upon a certain diet in proper measure, and of suitable qualities, and to abstain from all excessive eating, drinking, license, and dissipation on the one hand, and on the other, to exert themselves every day in bodily exercises, in order to

* This text is read on Septuagesima Sunday.

strengthen their limbs. I need not describe to my reader the ancient custom with regard to public games, since we have ourselves here in India, even now-a-days, similar wrestling matches ; and I doubt not but some of my readers have witnessed these feats, and know how a wrestler prior to the match leads an abstemious and chaste life, in order to obtain that strength and vigour by exercise and abstinence which is required for the contest, and which even when won is generally for a small consideration or a temporary fame. Now, if these persons take so much trouble and undergo so many bodily exercises, and are obliged to abstain from so many things, in order to win a paltry recompense or perishable laurel and wreath, what ought we not to do for the purpose of gaining the eternal crown of immortal glory? For we also are placed here on earth by Almighty God to fight out our battle and to overcome our enemies. We also are to love and serve God faithfully and courageously on earth, that we may be crowned with the glory of God. We also are desired to run with all care and skill towards heaven. God also has promised us an everlasting recompense if we prove ourselves worthy. Hence, St. Paul says: "No one will be crowned unless he properly fights out the battle." Now, God does not require of us these laborious tasks of bodily exercise, which are not suitable to all. But he requires of us only the easy performance of his will—of loving God above all and our neighbours as ourselves ; of shunning evil and practising acts of virtue, charity, chastity, meekness, forbearance, and the like, which cost us neither great labor, nor expense, and which can be practised by all, men and women, young

and old, rich and poor. And if we prove ourselves faithful and virtuous to God in our respective duties to him, he will reward us with the glory of heaven. Then he will say to us: "You welcome servant, because you have been faithful over little things, I will place you over greater things; enter into the joy of your Lord."

2. Now, since the reward of heaven is promised to such as are active and exact in the performance of good works, it follows that the duty of every Christian is to be watchful and diligent, so as to render his reward certain; but no one can be certain of pleasing God, unless he is certain of his own actions. If a man lives in sin, does not give alms, does not mortify his vicious inclinations and habits, if he does not pray, confess his sins, and partake of the body and blood of Christ, if he does not forgive his enemies, he by no means can be certain of his salvation. Many do propose to amend their lives hereafter, but for the present they are indulging in all that is against the will of God. Therefore their salvation is not certain, according to the saying of our Lord: "Watch and be on your guard, for you do not know when the Son of Man will come." Death comes as a thief, and of a sudden, when men are quite unaware of his approach; and if death meets us when we are not ready and prepared for it, certainly we are lost. The worldly concerns, then, and carnal pleasures, are the things that keep us back from running towards the goal, and as a load they retard our progress in the practice of virtue and sanctity, and our flight to heaven. Hence, the Psalmist says: "You, men, how long are you loving vanity, and are searching after the false things?"

3. Hence, we know the reason why many of the Jews did not reach the promised land of Palestine, namely, for rendering themselves heavy and encumbered by the load of temporal concerns and for giving themselves to carnal things. And as at the time of the deluge only the dove returned back to the ark of Noah, but not the crows and vultures, who remained to devour the carcasses of the animals that were floating on the water, so those only who are light and without any attachment to terrestrial things will return back to the kingdom of God. And as both the dove and the crows were sent from the same ark, and the dove only returned, so although we are all created by God, and are all baptized in Christ and believe in him, yet those only will be acceptable to him who act up to his will and commandments. Therefore does St. Paul tell us not to be ignorant of the history of the Jews under Moses and other leaders, when they were being brought to the promised land. That although all of them passed the Red Sea miraculously divided for them into two parts, and travelled the deserts of Arabia under the cloud as a shelter from the rays of the sun, and although all the Jews equally ate manna, sent by God from above, and drank spiritual water (that is, water procured spiritually or miraculously from the rock by the command of Moses), yet many were not pleasing to God, and were prostrated in the desert, and prevented from reaching the land which was flowing with milk and honey. And these misfortunes happened to them on account of their wickedness in worshipping idols, committing impurities, and murmuring against God and Moses. Now, as the Jews, after having been delivered from the slavery of Pharoah, were marching towards the

promised land, and in their way were favored with so many miraculous and spiritual gifts, so have we now been rescued from the hand of satan and sin, and are much more blessed with heavenly gifts. We have been baptised in Christ, are fed with his body and blood, have received the protection and shelter of the Holy Ghost in our onward march towards the land of everlasting life. Let us, then, extricate ourselves from all worldly impediments: let us, then, not covet the things of this earth, nor worship the idols of ourself, pride and reason, nor become apostates, nor commit impurities, nor blaspheme against God and his church, nor murmur against the holy providence of God, nor be thieves, nor defraud any one, "For," says St. Paul: "neither worshippers of idols, blasphemers, murmurers, nor fornicators, adulterers, or thieves, will possess the kingdom of God." To be baptized in the name of Christ, and to merely believe in him, is not sufficient for the attainment of our salvation, but it is moreover necessary to persevere to the end of our lives in all good works. Many begin cheerfully, but afterwards fall back either from faith or good works and Christian virtue. Judas began well, but he afterwards turned out a thief and deicide; Julian was also baptized, but soon afterwards commenced to persecute Christ and his church, so did Arius and Luther and many others. Shun these hypocrites and monsters, and imitate Peter and Paul, Mary Magdalene, and Mary of Egypt, and other holy persons, who, when they once began to march on the road of true religion and virtue, did not stop any where till they had reached the winning post and obtained the prize of heaven.

CHAPTER XXXIV.

SPIRITUAL ACTS OF MERCY.

Jesus said to his disciples: "Be ye merciful, as your Father also is merciful."—Luke VI—36.*

ACCORDING to St. Paul (1 COR. XII—12), as different members, small and large, constitute one body, so different individuals, great and small, rich and poor, learned and unlearned, compose the body of the church. And as in the body different members have different offices and hold different rank—one is noble, another ignoble; one is more active and intelligent, another ordinary and clumsy—so in the church of Christ one is more gifted and intelligent, another common, ignorant, and poor. And as in the body when one member suffers any thing, all the members suffer with it, or if one member glory, all the members rejoice with it, so ought there to be the same sympathy between the members of the church—we ought to (ROM. XII—15) rejoice with those that rejoice, and weep with those that weep. And the same apostle says that God has so tempered the body together, that there might be no schism in the body, but that thus members might be mutually careful one for another. The same holds good with regard to the spiritual body of the church. God has given different gifts to each of us, that we might be mutually careful of the well-being of each

* This text is read on the first Sunday after Pentecost

other; and therefore we are called upon to share our goods with the less favored members of the church—those that have received a greater share of temporal goods, ought to communicate to those who have received less or none; and those that are blessed with greater talent and virtue, ought to instruct those who are ignorant and unlearned. This communication of temporal and spiritual goods is called works of mercy.

2. To feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick and those that are in prison, to harbor the homeless, to set slaves at liberty, and to bury the dead, are acts of mercy which concern the body of any of our brethren, but on this subject more will be said hereafter. For the present I shall merely dwell on the spiritual acts of mercy which concern the soul of our brethren. These are, to teach the ignorant, to give good counsel to those who are in need of it, to console the afflicted, to correct sinners, to forgive transgressors, to bear with the troublesome, and lastly, to pray for the welfare of the living, and for the repose of the souls of the dead. And indeed, if an act of charity done to relieve the corporal want of our neighbour deserves a great reward, we will render ourselves far more pleasing to the Almighty when we do anything for the welfare of his soul. If we are commanded to feed the body of our neighbour when he is hungry, there is a greater obligation to feed the soul, when it is in need of spiritual food, as the soul is the mistress of the body. Hence our Lord says: "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell" (MATTH.

X—28). And again: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul" (*Ibid* XVI—26)? There are certainly many who do not need our temporal assistance or alms, as they are provided with all the necessaries, and even luxuries, of life, but who stand in the greatest need of our spiritual support of correction, consolation, and admonitions. For instance, those who are either buried in the darkness of error and infidelity, or who notwithstanding their profession of the Christian religion are leading bad lives, or are otherwise held within the clutches of the devil. These we ought to enlighten and extricate out of the mire of impiety and sin. As a diamond which has by chance fallen into the clay, will always remain there and be lost, unless it be picked up by some body, so, in like manner, when man, who is made after the likeness of God, and whose soul is more precious, is fallen into the mire and dirt of sin and infidelity, he will remain always buried therein unless he is picked up by the saving hand of a benefactor.

3. Hence, the wise man says: "God gave to every one commandment concerning his neighbour" (Eccl XVII—12). Christ our Lord also said to every Christian: "You are the salt of the earth, and the light of the world." Therefore, it is not the duty of pastors and priests only, to teach the ignorant and convert the sinner to religion and piety, but every Christian is commanded to look to the spiritual welfare of his neighbour, and, therefore, he should not remain indifferent in doing good to them who are in any spiritual need. As we would not like to see our neighbour remain indifferent if we ourselves

had fallen into a ditch and lay there helpless, or were caught by wild beasts, so likewise we should not be indifferent about the spiritual help that we are commanded to give to others, when they have either fallen into the pit of immorality, or buried in the darkness of infidelity.

To urge every one to lend a helping hand to the spiritual wants of others, God has besides promised great rewards to such as practise acts of mercy towards their neighbour. Hence Jesus said (MATTH. V—7): "Blessed are the merciful: for they shall obtain mercy." And Daniel says (XII—3): "They that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." For this reason, at the transfiguration of Christ, Moses and Elias appeared in glory, shining with the Son of God, because they had been the most energetic preachers of the kingdom of God—who by word and work tried to convert people from infidelity to faith, from impiety to godliness. Hence, the scripture says: "How beautiful are the feet of those who announce the glad tidings of good and peace!" Christ, our Lord, announced the glad tidings of peace, so did his apostles, and so ought every Christian to do, namely, to convert others to religion and piety as far as it is within his power.

4. The holy Tobias (TOBIAS I—13) is celebrated not only because he fed the hungry, and buried the dead, but because he was in the habit of giving wholesome counsel to the ignorant, and encouraging those who were dejected and sorrowful. And we read that Christ our Lord, not only by word but also by work pardoned his executioners and prayed for their salvation from the

cross; he had likewise consoled sinners in the parable of the prodigal son, and in forgiving the sin of Mary Magdalene, and receiving Zaccheus, the usurer. The apostle St. Paul (GAL. VI—1) says: "If a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness." Likewise he says: "Bear ye one another's burdens, and so you shall fulfil the law of Christ." Moreover, we know that Christ Jesus prayed to his heavenly Father to this effect, that all should know the one true God, and his son Jesus Christ—and that all should belong to the one sheepfold, *i. e.* the church. Hence, St. Paul (1 TIM. II—1) desired prayers and supplications to be made by every man for all heathen kings and rulers, as God wishes to bring every man to the knowledge of the truth; and to admonish all the refractors, if peradventure God may give them repentance to know the truth, in order that (2 TIM. II—25) they may recover themselves from the snares of the devil, by whom they are held captive. Regarding the dead, Judas Machabœus gave us an example how to pray for the dead, and offer up sacrifices and give alms for them that are dead when he said: "It is a holy and wholesome thought to pray for the dead, that they may be released from their sins." Let us, then, remember that we ourselves have received our existence through the mercy of God, and his mercy bears all our sins and transgressions every day: then again when we were in the darkness of error and impiety, we were converted to the true religion, and have received the light of godliness by the labor of the apostles and their legitimate successors; and, therefore, our primary duty is to imitate

them by bestowing on others our acts of mercy: for it is written: "Blessed are they that are merciful, for they shall obtain mercy."

CHAPTER XXXV.

OBLIGATION OF GIVING ALMS; DANGER OF AVARICIOUSNESS.

"Make to yourself friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings."—Luke XVI—9.*

THE main drift of this parable, and the principal intent of it, was to convey to the hearers' minds this instruction, that as the steward here mentioned, when he found himself in danger of being dismissed from his office, was anxious to provide for his future support, so, as it is uncertain when we ourselves shall be removed from worldly concerns, it imports us to forecast the means by which we may be enabled to live, when deprived of the life that we at present enjoy. The rest of this parable is merely grace of speech, and is intended to connect together each part of the story with one another, and render it a pleasing reading. The Lord commended the unjust steward, not certainly with a view to teach us his depravity and dishonesty, but only that we may be moved to imitate his ingenuity and providence in forecasting his difficulties; or in other words that we should be ever prompt and alert in providing for our future welfare. For example, if a person were to

* This text is read on the eighth Sunday after Pentecost.

persuade another to be as diligent and watchful in his good works as thief is, he certainly would not intend that his friend or child should steal, but only that he should be as diligent as a thief, who is constantly watching, day and night, to gain an opportunity to accomplish his design.

2. Our Lord, then, in proposing this parable, teaches us how we can turn worldly things to our spiritual advantage; and how we can with great facility buy the glory of heaven and immortal life by the trifling price of earthly goods, *viz.*, by giving alms to the poor and distressed, as much as our circumstances permit us. Even those very riches and substance of this world that not unfrequently lead men to iniquity and perdition, may with great advantage obtain for them the justice of God and everlasting life: "Make unto you friends of the mammon of iniquity, that when you shall fail (or die) they may receive you into everlasting dwellings." Indeed, on the last day, when our Lord will render to every one according to his work, he will say to the just: "Come ye blessed of my Father, possess the kingdom which was prepared from the beginning of the world." And why? "Because you have fed the hungry, clothed the naked, harbored the homeless." On the other hand, we know that money, riches, or love for them, alienate the hearts of men from God; not because riches and money are bad in themselves, but because men make bad use of them. For, if we love money, and do not spend it properly and for good purpose, in supporting the poor and the distressed, we fall into many kinds of evils according to St. Paul: "They that like

to become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition" (1 TIM. VI—9). The reason is, that by attaching our hearts to riches, we worship them instead of God, as the object of our thoughts is money rather than God himself, according to the scriptural saying: "Where your treasure is, there also is your heart." And therefore our Lord advises us to lay up our treasure not on earth, where thieves steal and insects destroy, but in heaven where not only can nothing destroy, but where we shall get a hundred fold interest on it, which is nothing less than eternal glory. The safest way, then, to invest our money in the treasury of heaven, is to place it in the hands of the poor on earth, for Christ says: "Amen, I say unto you, if you give a glass of cold water to the poor in my name, you shall not lose its reward." But on the other hand, if we do not make proper use of our riches and superfluities, by giving to the poor and needy when we can, there is no doubt but we will meet with the same fate which the rich but hard-hearted Dives met, who after death was buried in the fire of hell, because he had refused to feed the mendicant Lazarus; and we will also hear, on the day of judgment: "Go ye cursed into everlasting fire, for you did not feed the hungry, clothe the naked, harbor the homeless." Let it be remarked here that Christ does not say: "go ye into everlasting fire, because you have not been chaste, meek," for to overcome lust and temper is more difficult; but he says: "because you have not been charitable" for to be charitable is the most easy act, namely, to give out of one's abundance,

which, whilst it does not deprive the giver, on the one hand, supports the needy, on the other. Let, therefore, such persons as are negligent in giving alms to the poor hear these words; and let them remember that the day will come when they shall be called to a strict account of their stewardship, and that the measure of their alms now meted to the poor, shall then be the measure of God's mercy to them: "Judgment without mercy shall then be dealt out to him who hath not been merciful," says St. James (II—13). The tears of disconsolate widows, the cries of helpless orphans, the sighs and lamentations of numbers of piteous objects, will then rise up against the uncharitable, and draw down the divine vengeance on their criminal heads. In vain shall they cry out then for mercy, for the wise man says: "He that stops his ears against the cries of the poor, shall also cry himself and shall not be heard" (PROV. XXI—13).

3. The time, therefore, of doing charity and making friends of the mammon of iniquity, is our present life, namely, as long as the substances and goods of this world are in our hands; whilst we are yet on earth, we ought to deposit these earthly goods in the hands of the needy and distressed, that when God will take away the management of them from our hands, by removing us from this world, we may find our fortune secure in heaven, where it shall have been sent by the hands of the poor. And, therefore, we must be wise, and as prudent at least, with regard to our spiritual goods, which will eternally maintain us after death, as wordlings are prudent and careful with regard to their worldly gains. Although man ought to bestow greater attention and care on his

spiritual concerns, as his spirit is more precious than the body, yet he does quite the reverse—he takes greater care for what concerns his body than what regards his soul. Then, again, even the children of light, *viz.*, those who are good and virtuous and love God and heavenly goods, are not as sagacious and up to the mark in providing spiritual goods for their endless eternity as are the worldlings, whose whole thought and attention are directed to earthly gains: "The children of this world are wiser in their generation than the children of light." By this Christ reproves our backwardness in the business of eternity, where the wicked are so alert in their temporal endeavours. We seem to wish to persuade ourselves that we desire to be saved, whilst, in reality, we neglect the means which alone can effect it, and which in the first and foremost place is to give alms to the poor: "And I say to you, make to yourselves friends of the mammon of iniquity."

4. We must remember, besides, that we are but the managers or stewards of things that we have in our possession, God alone is the sole proprietor and master of all goods—of life and strength, riches and fortune, talent or any other spiritual gifts. And hence, according to the will of our Master, God, we have to make good use of them; and thereby prove ourselves faithful stewards to him. Let, therefore, the rich and the affluent understand that their wealth is not their own, but merely lodged with them by the grand distributor of all things, to be imparted to the needy with a Christian liberality. Hence, to give alms to the poor is a matter of necessity, as the wise man says (ECCL. IV—

1-8): "Defraud not the poor of alms, and turn not away thy face from them; bow down thy ear cheerfully to them, and pay what thou owest." Likewise, those that have been entrusted with little, ought to give to others according to their means, ever mindful that even a glass of cold water bestowed in the name of God shall not pass unrewarded. Hence, Tobias says: "If you have much, give abundance; if a little, take care to bestow willingly a little." And that we may partake of the blessed effects of our alms, whatever we give we must give for the sake of God only, and not for any show; and give it with a cheerful and willing heart, and a pleasant countenance, as St. Paul says (2 COR. II): "God loveth a cheerful giver." Further, we must bear in mind that if we have not been faithful over the little earthly goods that God has given us charge of, he will not entrust to us afterwards the great heavenly things (LUKE XVI—10): "He that is faithful in that which is least, is faithful also in that which is greater. If, then, you have not been faithful in the unjust mammon, who will trust you with that which is the true?"

5. Certainly, God who is the father of all, and before whom there is no partiality and distinction of persons, could have made every man equal, and well provided with the means of subsistence; but then, there would have been no opportunity for making those charitable who possess the good things of the earth, and those patient who are in need and poverty. While now, by this wise order, namely, by the unequal distribution of his goods, God gives occasion to some of increasing his merits, by per-

forming acts of charity, and to others of deserving greater reward by being patient and resigned to the will of the Almighty. Had it not been so, who would have ever admired the liberality of Job and Abraham, who were rich, and whose houses were open to every needy and distressed being; and who would have appreciated the patience, forbearance, and resignation of Lazarus, under such a trying state of poverty and nakedness?

Since, then, God has had a wise design in making us rich and poor, we are thereby obliged to support the poor by our alms, in order to correspond with his views; more so, that we ourselves are living upon the charity and liberality of God—had he not given his sun and rain, all our labor would have been lost—had he not given us health and strength, talent and knowledge, we could not have earned our bread, nor could we have been successful in our transactions. Then, again, we are obliged to support the poor and indigent, because they are the children of the same heavenly father; and also because the rich as well as the poor come from the same parent. Therefore, as no one hates his own flesh, but nourisheth and cherisheth it, so the poor also being our flesh are entitled to be nourished and cherished by us, as the prophet says: "Break thy bread to the needy, bring the poor and harborless into thy house; when thou seest one naked, cover him, and despise not thy own flesh" (ISAIAS LV—7).

6. Let us consider, moreover, that our alms given to the poor are not only beneficial to them, but more useful to ourselves. What you spend here in eating, drinking, dressing, and other amusements, are all lost, but what

you give to the poor is kept in the treasury of God; and God will return our substance with hundred-fold interest, as the wise man says: "Whatever is given to the poor is lent to the Lord" (PROV. XIX). And that our alms are not lost, but are increased in value, is manifest from the word of our Lord himself: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven" (MATTH. XIX—21). Is it not, therefore, a better bargain to give earthly goods and obtain immortal and imperishable glory in heaven?

Alms, then, according to holy Tobias, deliver men from death, purge away sin, and procure mercy and eternal life; and therefore Daniel advised king Nebuchodonozor to redeem his sins by giving alms to the poor. We read, besides, in the Acts of the Apostles (ACTS IX) that a woman by the name of Dorcas, on account of her having clothed some poor widows, was raised to life by St. Peter at the request of those who were benefited by her. Again, it is said that the alms given by Cornelius the centurion had ascended to heaven like a sweet incense in the sight of the Lord, which found grace before the Almighty, who converted him, and brought him to the pale of the true church. Likewise the widow of Sarepta, who shared her measure of oil and pot of meal with the prophet Elias in his distress, was not only blessed with plenty of provision for herself and her family, but had also the comfort to see her dead child restored to life. If we, then, desire to obtain all celestial advantages, we must give alms to the poor; if we wish to render our names immortal, we must give charity.

The great monuments of human art and skill erected to perpetuate the names of the human Potentates, have failed, but charity and alms will render the giver ever immortal and glorious: "He hath distributed, he hath given to the poor: his justice remaineth for ever and ever" (PSALM CXI—9).

Since, then, works of mercy and deeds of charity are so acceptable and so meritorious in the sight of God—since they are so strongly inculcated by the voice of nature, the feelings of humanity, and the dictates of religion, let us give alms cheerfully to the poor and distressed, and rest assured that they will obtain mercy and pardon for our sins here, and an eternal life in the world to come.

CHAPTER XXXVI.

THE VIRTUE OF GRATITUDE; THE VICE OF INGRATITUDE.

"There is none found to return and give glory to God, but this stranger."—Luke XVII- 18.*

IF there is any sin most abominable in the sight both of God and man, it is the sin of ingratitude. Indeed, nature has implanted in the hearts of men a feeling of thankfulness towards those who might have conferred on them any benefit, and a feeling of love for those who love us. Hence, Plato *(in Thimœum)*, when asked by what name an ungrateful man might be called, replied that he should be called *worse than dogs;* and indeed,

* This text is read on the thirteenth Sunday after Pentecost.

even dogs have the sense of gratitude, for, when they receive a bit of bread or meat, they show their gratitude to the giver by movements of their body, eyes, tail, and even by their countenance. Dogs are always attached to their masters and benefactors, and will undergo any danger for them. We read many facts in histories regarding the gratitude of the beasts towards their benefactors. Hence, Seneca said, *Beneficia etiam ferœ sentiunt*—Even the beasts feel grateful to their benefactors. Cicero also says that ingratitude contains in itself all sorts of evil: *In ingratitudinis vitio nihil non mali est.*

This vice, which is so ignoble that it ought not even to be mentioned amongst Christians, is one of the foremost of which many Christians are possessed. For instance, one man employs his money, substance, and work for the benefit of another, who in return delays to pay his debt, and at times does not repay at all, but on the contrary abuses the donor; another gives alms to the indigent, and in return he is not unfrequently accused of partiality, or the recipients are dissatisfied with what they get; a third in the spirit of charity gives good advice to his neighbour, and in return is either despised, or is stigmatised as a hypocrite. Before receiving any favor, men flatter, use many sweet and pleasing expressions towards him from whom they have to receive the favor, but as soon as they have obtained what they seek, they forget both the benefit and the benefactor, and they even try to avoid interview with such a one. Thus, we read of a Judas Iscariot, who betrayed his master Jesus Christ to his enemies, although he was raised to the dig-

nity of apostleship by Christ; of Saul, who tried many times to kill David, by whom he was rescued by his enemies. Likewise, Absalom committed great many crimes against his own father, David, who had spared him repeatedly. Then again, the ingratitude of Brutus, who was so much loved by Julius Cæsar, and by whom he was adopted as his own child, is well known. This ungrateful being was the one who transfixed the steel in the heart of his master, who with his dying lips said: *Et tu quoque, Brute, fili mi?*—And thou also, Brutus, my beloved son, art here as one of my assassins?

2. Such, then, being the sin of ingratitude, that is, either to return evil for good or not to esteem a favor received and acknowledge it by an expression of thankfulness, nor to make a return to our benefactor in proportion to our ability, our Lord Jesus Christ had good reason to complain of the nine lepers who were cured by him of their leprosy, and who did not return either to thank him or to acknowledge the great benefits received. The leprosy was a disorder of the most loathsome and humiliating nature. Those afflicted with it were, by the command of God, separated from society—from their own house, friends, and relatives, and were compelled to live in the open country, and were considered the most unclean. They received at a distance the relief of the charitable and humane, which was often barely sufficient to support nature (LEVIT. XIII). Christ, our Lord, met them in such a place, and in such a pitiful condition, while passing through Samaria and Galilee to Jerusalem, and cured their malady, being moved to compassion at their distress, and prevailed upon by the earnest entreaties

which they poured out, crying: *Jesus, Master, have mercy on us.* But out of the ten that were cured, only one Samaritan returned to give him thanks, while the nine Jews returned no more.

3. If, therefore, Christ had reason to complain of the ingratitude of those Jews, he has greater reason to complain of many Christians and Catholics, too, who have received greater benefits and spiritual gifts from the bountiful hand of the Almighty than the Jews had received, and yet are as ungrateful as the above referred to lepers. Indeed, we are not only made after the image and likeness of God, and have not only received other material advantages of nature, soul, and body as the rest of mankind, but are also cleansed of our spiritual leprosy by the precious blood of Jesus Christ, and are called to the society of the true church of Christ, wherein we are regenerated as the children of God in baptism, and are fed by his body and blood in the sacrament of the holy Eucharist, and where we have the means of washing away our sins by approaching the sacrament of confession, and rendering God propitious in the sacrifice of mass, and giving thanks to God in the same sacrifice through the hand of the Son of God himself. How ungrateful to God and Jesus Christ are those Christians who, instead of pleasing God by their good works, commit sin and thus displease him; instead of confessing their sins to his minister, and receiving the body and blood of Jesus Christ, they add sin to sin, and frequent bad and public places of dissipation and drunkenness; and instead of praising God with the members of their body, which God has so artistically made, they use their

hands and feet in stealing, and in visiting dangerous places; their eyes, tongues, and ears in looking at immodest and sinful objects, in abusing and telling lies, in hearing bad songs; and who instead of going to Church on Sunday and assisting at mass, either keep away altogether, or make it a day of profane enjoyment, or a day of negotiation. Are not all these the basest acts of ingratitude? Remember that as God had ordered men to sanctify the sabbath in grateful remembrance of the creation of the world and of man during the space of six days, so the Apostles and the church have directed us to sanctify the Sunday, and to assist at the sacrifice of the mass, in remembrance of our Lord's passion and death, and his glorious resurrection from the dead. We ought, therefore, to render thanks to God on Sunday by sanctifying it, and by assisting at mass in grateful remembrance of our creation and redemption.

3. God dislikes very much those who are ungrateful, and who worship either their own passions and belly or break the commandments of God. Moses complained of the ungrateful Jews, saying (DEUT. XXXII—1): "Hear, O ye heavens, the things I speak; let the earth give ear to the words of my mouth...Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee? The Lord saw and was moved to wrath: because his own sons and daughters provoked him." A similar passage we meet with in Isaias: "Hear O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they

have despised me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood" (Is. I—2). Men, and especially Christians and Catholics, who are so much benefited by God, are at times so ungrateful as never to think of God and of his worship, and thereby they provoke him to anger. They prosper in the cultivation of their land, in the breeding of their herds, and attribute all to chance. They get good and profitable employments, and never think to give something in thanksgiving either to the church or to the poor. They recover from a dangerous illness, and remain insensible without thanking God, the giver of health. They eat and drink, and will not say grace before and after meal in acknowledgment that God is the giver of all food, drink, and air. And at times they use these very gifts of nature to commit sin and offend God. What will be the end, then, of an ungrateful man? The wise man answers and says: "He that rendereth evil for good, evil shall not depart from his house" (PROV. XVII—13). Witness Saul, who for his ingratitude towards David perished miserably in the battle; so did Absalom finish his life by being suspended on an oak tree; and likewise ungrateful Judas Iscariot suspended himself on a tree, and thus put an end to his own life.

4. Let, then, every one study to be grateful to all his benefactors, and imitate the Samaritan, who, after being cleansed of his leprosy, returned to Jesus to thank him for the benefit he had received at his hand. And let us above all be grateful to God, who has loved us so much, and who continually watches over all our affairs. Let us

thank him in prosperity as in adversity – for the one and the other are sent for our good. Hence, St. Paul says: "Give thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father" (EPHES. V—20). And again: "Give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light" (COLOS. I—12).

CHAPTER XXXVII.

TRUTH AND LIE; PEACEABLENESS AND ANGER; ACTIVENESS AND INDOLENCE.

"Wherefore, putting away lying, speak ye the truth every man with his neighbour."—Ephes IV–25. *

THE innocence of man, the happiness, the perfection both of his soul and body, were ruined on account of the lie and deceipt of the devil; anger and envy are evils by which he loses the peace of his mind as well as of his body. Then, again, indolence and laziness constitute the great bane of his well-being and happiness. In order to obviate the above evils, St. Paul advises us (1) to avoid lying, and to speak only the truth: "Putting away lying, speak ye the truth; (2) to check anger and to seek reconciliation: "Let not the sun go down upon your wrath"; (3) to shun indolence and to be active: "He that stole, let him now steal no more: but rather let him labor, working with his hand."

Indeed, in the first place, lying is to be shunned,

* This text is read on the nineteenth Sunday after Pentecost.

because it is injurious to others. And St. Paul gives us a reason why we should never tell a lie: "because we are members one of another." Now, we see that our body is composed of many members, both big and small; and that, although each member has its peculiar function to perform, yet all their works tend jointly to the mutual well-being of the whole body. For that purpose nature has given to them all a sympathy for each other, hence, if one member rejoices, the others rejoice with it, and, on the contrary, if one is in pain, the rest suffer with it. Now, as the natural members of the body never deceive each other, in like manner all men being members one of another (for they are all children of the same parents Adam and Eve) should not deceive one another by telling lies. As in the natural body, the head needs the work of the legs to be moved from place to place, the mouth those of the hands to be fed, and the hands and feet need the work of the eyes to be directed, so, too, the rich and the noble require the labor of the poor and working class of people, and vendors require purchasers, and the vendees require the goods of the sellers. If, therefore, there were no honesty and truthfulness in dealing amongst them, there would be no confidence in each other, and this want of mutual confidence would bring on many disastrous consequences. Hence it is that men every where abhor lies and liars. And when a man has been once found to have stolen, even an article of little value, there is a suspicion against him ever afterwards; so likewise when once a man has been discovered to be a liar, in words and works, no man will again have any confidence in him.

If man hates lies, much more does God, who is truth itself: "Lying lips, says the wise man, are an abomination to the Lord: but they that deal faithfully, please him" (PROV. XII—22). Christ, our Lord, called the Jews and the Pharisees the offsprings of the devil, because they were telling him lies: "You are of your father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, because truth is not in him; when he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof" (JOHN VIII—44). And therefore he exhorts us to speak always the truth, and nothing but the truth: "But let your speech be yes, yes: no, no: and that which is over and above these, is of evil" (MATTH. V—37). It must be observed here that a lie is defined to be: *Locutio contra mentem cum intentione fallendi*—something said contrary to what is in the mind of the speaker, with the intention of misleading others. But there are circumstances under which the right to be told certain truths is forfeited. For instance, a man who is about to commit a crime forfeits his right to know the truth, when by knowing it he is put in the way of perpetrating his crime. For instance, it is related that the holy bishop Athanasius had taken a boat up the Nile, in order to escape the unjust persecution, but was informed that a Government barge well manned was in pursuit and would ere long overtake him. Athanasius therefore ordered his oarsmen to put the boat about and pull down stream. They, of course met the persecuting myrmidons, who hailed the Bishop's boat: "Have you seen Athanasius, the bishop, up the river?" "*He is not far*

from here," answered the Bishop. By this lawful equivocation Athanasius came to a place of safety. In this case the Government men had no right to be told the truth. Likewise mad men and idiots are also considered to have no right of being told the truth. However, there must be a well-founded reason for believing that he to whom an answer has to be given, is not entitled to the right of being told the truth. These few cases excepted, in general to say any thing untrue where there is no reasonable doubt as to the right of another to know the truth, is to tell a lie. And if people were indiscriminately equivocating, there would be an end to truth altogether, nor could we rely on any man's word.

2. In the second place, St. Paul tells us not to get angry, or that, even when one gets angry from some reasonable cause, to give that feeling up before the setting of the sun. That is to say, as the sun gives way to the moon and stars which shine at night when men cease from their labour and toil and take rest, so, in the same way, we ought to make place for charity and reconciliation before the sun sets, and to cease to be actuated by anger and passion after the sun is down, with a view that we may also without any disturbance of the heart enjoy the peace and rest of the night. But should we continue even at night in that hot state of anger, it will take root in the heart; and then it will be difficult to eradicate it. Therefore, let us root anger out of the heart while it is yet fresh and tender, lest it may become rooted and obstinate like the devil is: "Give not place to the devil." Now, God also gets angry at the sin of men, but then he is moved to mercy and forgives and forgets

their fault, when the sinners feel sorry for their crime; but not the devil, who at all times and places remains our enemy, and seeks after the perdition of souls. If you cannot help feeling angry, be angry upon the sin, which is the invention and work of the devil, but love and forgive the sinner, who is the work of the Almighty: "Be angry, then, and sin not." Remember that God was angry with our first parents and with David when they committed sin, but he hated not their persons; only their sins. To Adam and Eve Almighty God personally appeared so as to excite them to sorrow and contrition, and for the same purpose sent the prophet Nathan to David; and thus got reconciled with them when they sought pardon for their guilt. On the other hand Cain being offended with his brother Abel, harboured that hatred in his heart, and the fruit of it was the murder of Abel; likewise Herodias was angry with St. John the Baptist, and keeping that anger in her heart, caused the decapitation of that prophet. It indeed is demoniacal to allow anger to take possession of our heart; let, therefore, Christians think seriously over it, and put into practice the advice of the apostle, namely, to get angry with, and hate, sin with all our might, but to get reconciled with the offending parties before the sun sets. This will accomplish a two fold benefit, firstly, it will teach the offender that sin ought to be hated; and, secondly, it will make the offended party imitate God, who pardons sinners, and seeks after their well being.

3. In the third place, St. Paul tells us not to steal, but rather to work with our own hands, not only for our own and our families' maintenance, but also for the support of

the needy. Generally, people steal because they do not like to work, but prefer to indulge in indolence, and to pass their time in idleness. Men who are really unable to work such as the blind, crippled, aged, and invalid, deserve charity; and there is no shame in their case, since they can't help begging: but those whose limbs are sound, and who are hale and hearty, do not deserve alms—Hence St. Paul says (2 THESAL. III—10): "For also when we were with you, this we declared to you: that if any man will not work, neither let him eat. For we have heard there are some among you who walk disorderly, working not at all, but curiously meddling. Now we charge them that are such and beseech them by the Lord Jesus Christ, that working with silence, they would eat their own bread." It is, indeed, a great shame for such as are possessed of a sound body and good health to idle and be a burden to others. Adam and Eve were enjoined by God to dress the garden of paradise, not certainly to render it fruitful, but with a view to avoid idleness and sloth, as according to the wise man "Idleness hath taught much evil" (ECCL. XXXIII—29). Witness king David, who, as long as he exercised himself in military affairs, was free from the assaults of lust, but as soon as he gave himself up to idleness, he became a victim to his passions. Solomon, too, whilst occupied in building the Temple, was not overcome by lechery, but when he was idle, he lay open to all the attacks of the devil, and fell into the most shameful disorders. The Romans also, as long as they were occupied in warlike enterprises, were strong and unconquerable, but when they sunk in ease and indolence, they fell into many disorders, and were gra-

dually beaten by the barbarians. If Adam, who did not require to work in order to obtain his livelihood nevertheless was ordered to work, how much more need have we to work, who are in want of the necessaries of life? Again, God who has given us a mouth and stomach to eat and digest, has also given us hands and feet to work and labour; therefore work and labour are our lot. A man without work is good for nothing. Witness pensioners who, though hale and hearty, do not know how to pass their time. Labour, then, is not only necessary to maintain ourselves, but also for the sake of good health—sloth begets many evils and sickness, while a man who is toiling hard has better health and a sweeter slumber, for, according to the wise man (ECCL. V—11): "Sleep is sweet to a labouring man, whether he eats little or much." So that a working man is as happy and contented as those who sit on golden thrones. And no wonder, for as uncultivated land produces weeds and briers in abundance; and as stagnant water, which has no current or motion, putrifies and engenders a number of nauseous insects; so, an idle, inactive, indolent life, is productive of nothing but weakness, corruption, and ill health. For this reason the anachorites of Egypt, and the solitaries in the deserts of Thebais, during their leisure hours employed themselves in some manual work, with a view of shunning idleness, and of being preserved from the evil suggestion of the enemy. Christ our Lord himself worked in the shop of his foster father—St. Joseph—a carpenter; all his apostles were fishermen; St. Paul was a basket-maker. Hence, there is no shame for a Christian to do mean and manual work—to

carry bricks and mortar. The natives of this country will shame many Christians—men and women—who having sound bodies are in the habit of begging from door to door, and are ashamed to work. If our forefathers never performed such low works, they had perhaps no necessity for doing so: but now that circumstances have changed, we are obliged to work and honestly earn our livelihood. Not to work, but to beg, when we can earn our bread by labour, is indeed shameful, for there is no disgrace in labour. If to idle away and to beg is disgraceful, how much more heinous is it to steal? For, no man is to blame for poverty, but every one is condemned for stealth. Let, therefore, every slothful Christian hearken to the advice of St. Paul: "He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need."

CHAPTER XXXVIII.

DANGEROUS RESULTS OF LOQUACITY AND IRASCIBLENESS.

"Let every man be swift to hear, but slow to speak, and slow to anger."—James I—19.

By these few and concise words, the holy apostle St. James teaches us, first, how to behave ourselves in our outward conversation with others; and, secondly, how to have a proper control over our temper.

In the first place, we all admire the man who is open to conviction; who does not obstinately adhere to his own opinion, in spite of superior arguments to the con-

trary; who is swift to hear what others have to say in defence of their cause; who is slow to speak, when evidence is not on his side. On the other hand, we despise those who talk perpetually in a certain dogmatic way, by which they seem to expect that every one should yield to their opinion; and feel displeased within themselves when others are not convinced by their arguments. These people, of course, never think of giving up their opinion to the (perhaps) better judgment of others. Now to speak too much and be loquacious is bad; for, the wise man says (PROV. X—19): "In the multitude of words, there shall not want sin: but he that refraineth his lips, is most wise." Indeed, a talkative person frequently divulges secrets without once thinking of the consequences. A talkative person is apt to speak at random, without being assured of the truth of what he says. A talkative man is apt to advance incorrect and injurious opinions about persons. A talkative man is in danger of making remarks disagreeable to the feelings of others, and thereby causing quarrels and dissension. Then to hold to one's opinion (unless it be correct and acknowledged by all in secular matters, and by the Church in religious matters) is absurd. For, we are not infallible; and hence we cannot pretend to have always a correct idea of things and their right conclusion, and to suppose that others have not the same powers of discrimination as well as ourselves—that we should be always in the right, and others in the wrong. I do not mean to say that we are to have no opinion of our own. No, for this would be unworthy of a rational being, and would denote rather a mean and despicable

character. But I speak of the man who forms his own opinions according to his own individual ideas, and when those opinions are once formed, will listen to no reasoning, to no arguments, which others of (known) equal, or perhaps of superior abilities, may bring forward. As a general rule, then, according to the wise man, there is a seasonable time for talking and keeping silence—of listening and answering. And more graceful and wise it is to hear much and speak little. Hence the wise man says (ECCL. XXI) : "The lips of the unwise will be telling foolish things ; but the words of the wise shall be weighed in a balance. The hearts of fools are in their mouths : and the mouths of wise men are in their hearts" : —"He that setteth bounds to his mouth" says another wise man (PROV. XVII—27) "is knowing and wise : and the man of understanding is of a precious spirit. Even a fool, if he will hold his peace, shall be accounted wise." Here again, I do not wish to be understood that the silent man is always a wise man ; this would be contrary to the known character of human nature ; for there are many of weak abilities, who are naturally inclined to silence ; and there are others who are silent through bashfulness, or a reservedness of temper ; and others who make it their object to listen in silence, in order to obtain materials for criticism, scandal, and defamation.—Nor by the above remark of the wise man do I wish to throw a damp on the cheerfulness of innocent conversation, which can be carried on without much babbling, exclusiveness, and pretension, on the one hand, and without being mute and dumb, on the other. For, the proper wisdom of conversation and its

agreeableness consist in observing the time when to speak, and when not to speak, and to know the proper time for each.

2. In the second place, since very many sad consequences and daily unhappy occurrences are the results of an unbridled anger; the holy apostle St. James advises us in strong terms to be "slow to anger, for the anger of man worketh not the justice of God." Indeed, an unbridled anger disturbs the tranquillity of families, and renders both our soul and body unhappy; the unrestrained anger of Cain was the cause of the death of the innocent Abel, as the unrestrained wrath of the Jews was the cause of the death of our Saviour. The unbridled anger of Herod put to death thousands of innocent children, and that of Herodias severed the head of St. John the Baptist. In short, we will come across many other similar facts, if we read sacred and profane history. For instance, Cicero and Chrysostom—the two greatest orators—have been the victims of the unbridled anger of two females. But why relate the facts of old? Do we not ourselves read almost every day in the daily newspapers the brutal tragedies,—deaths, murders, punishment and executions—the fruits of unchecked anger? Some might say that we are not to blame for the ill consequences produced by anger, since nature has implanted this passion in our breasts, so that at times we have no control over it. I reply that nature, or the author of nature himself, has given us the passion of anger for our benefit, and not for our ruin. If we use it to a certain extent, and for a good purpose, it becomes beneficial to us; but if, on the contrary, we employ it for a bad purpose,

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and exceed the proper limit, it tends to our disadvantage. Just as God has given us the feeling of love for our benefit; so that if we love God and our neighbours, and those who are upright and just, our love is reasonable; but if, on the contrary, we love the devil and his followers, or when we love harlots and persons of immoral character, then our love becomes an instrument of damnation. Again, God has given to men and women the feeling of amorousness, not with a view that they might abuse it, and lead a life of dissipation, but that thereby they might, in a lawful state of wedlock, become fathers and mothers, and obtain the comforts of domestic life. In the same way, then, God has given us the passion of anger, not for this purpose that we might abuse, hate, and kill each other, but that we might disapprove, by our very countenance, sin, and the devil. Hence, the prophet says: "Be angry, and do not commit sin."

Then again, our anger, which is given for good motives, and ought to be employed only for good purposes, turns to our disadvantage when we exceed the limit of moderation. Just as food and drink taken in moderate and proper quantity, nourish and give us strength, but when taken immoderately, they hurt us: so when anger is moderate and within the bounds of reason, it is good and useful for correction, and for the disapproval of what is wrong, but when it exceeds the limits of reason, it becomes bad. Now, if a person were to say that eatable and drinkable substances are bad in themselves, he would be considered mad, so, likewise, those are mad and senseless who blame the author of nature for giving us the feeling of anger. Providence, then, who has given to us the feeling of an-

ger, has also, at the same time, bestowed on us the gift of reason and right judgment, in order to regulate that feeling, and not to allow us to be carried away blindly by it. And indeed, anger when not checked renders man's mind blind and his judgment obscure ; his eyes become inflamed, his words are broken, his whole body trembles ; and thereby he becomes incapable of performing any thing aright. And, as when there is before one's eyes great mist, dust or smoke, he cannot shoot at a mark, so a man blinded by the clouds and dust of anger cannot see what is right and what is wrong—he does not know how to think, to speak, or to work ; he cannot discern his friends from foes, or good from evil.

It may be that many times men get angry in order to correct others, and not through any ill motive. That is true, when it is exercised in a proper way, in a proper and seasonable time and place : then, and then only, our correction will have its desired effect. But let us remember that should we ourselves, whilst correcting others, be in anger and speak with an undue tone and resentment, the party to be corrected will feel rather offended instead of profiting by such correction. The reason is, that such correction seldom or never proceeds from a charitable heart, but rather from blinded passion. Hence we should never correct any body when we ourselves are in anger, or when the party to be corrected is in an angry mood.

Here one might say, what harm is there to utter a word in anger when one cannot help getting out of temper ? In regard to this I say that as small clouds if not dispersed by the breeze become thicker and thicker, and then break forth into rain, lightning, and thunder : so an-

ger when not checked in time not unfrequently results in hot words, contentions, quarrels, abuses, wounds, murders; the consequences of which are fines, imprisonment, transportation, and hanging. Therefore, those first outbreaks of anger ought to be checked. For instance, a small spark of fire not extinguished in time will set the whole house in a blaze. Likewise, don't we see how wild animals are kept in safe custody lest they should hurt others? Don't we see that spirited horses are checked by a bridle lest they might throw their riders into a ditch? Well, our anger is also like unto fire, a wild animal, and a spirited horse, and hence we are called upon to extinguish the very first spark of anger and keep it under our full control by the bridle of reason and religion, lest it might throw us into the abyss of perdition.

Let, then, every one have a strict guard on himself; for not only is anger the cause of many sins and punishments, but it also injures the very health and life of an irascible person. And as a worm eats up clothes, and rust consumes metals, so the anger of man destroys the peace of his mind, and undermines the very constitution of his body, and thus shortens his life, according to the wise man (ECCL. XXX—26): "Envy and anger shorten a man's days;" and according to St. Paul anger excludes us from the kingdom of heaven (GAL. V—19): "Now the works of the flesh are manifest, which are fornication, contentions, wraths: they who do such works shall not obtain the kingdom of God." Hence, in order to obviate both the temporal and spiritual evils arising from anger, let us hearken to the salutary admonition of our Lord, who says (MATTH. XI—11): "Learn of me, because

I am humble and meek of heart, and you shall find rest to your souls"; and to St. Paul (EPHES. IV—31): "Let all bitterness and anger be put away from you...and be ye kind one to another, forgiving one another, even as God has forgiven you in Christ." Now, as our reason has subdued all kinds of wild and ferocious beasts that are around us, so ought it to subdue also our internal beast —anger; more so, that those who overcome this beast will find greater peace of heart, enjoy better health, and live longer here on earth, and hereafter obtain that crown of everlasting glory which is reserved for those who are victorious over the devil, the world, and their own flesh and passions.

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198

CHAPTER XXXIX.

THE SIN OF IMPURITY; ITS FEARFUL EFFECTS.

"The works of the flesh are fornication, uncleanness, immodesty, luxury. But the fruit of the spirit is modesty, continency, chastity."—Gal. V—19-22.

THE sin of impurity is so abominable, that even to name it is offensive to a Christian, much more to commit it. Hence, St. Paul says (EPHES. V—3): "But fornication and all uncleanness, let it not so much as be named among you, as becometh saints." And would to God, that all Christians were so good and chaste as not to have any occasion to mention anything unclean. But since many of them are contaminated with the sin of impurity, it is necessary to show the filthiness and abomination in which it has been held, and the dreadful punishment which

has been inflicted on it by God. And in doing so I follow the example of a surgeon, who touches the most filthy wounds, and examines and cleans the most revolting ulcers, with a view to cure them ; so, in exposing to the view of my readers the sin of impurity, my intention is to show them the dangerous state in which an impure person has fallen, and to prescribe suitable remedies for its cure.

Indeed, first of all it must be observed that God created man in order that he should bear God's likeness and be holy and pure : and the sin of impurity is the most opposite to the holiness of God. Hence, God demands that we should keep his image undefiled and be holy : "Be ye holy, because I am holy." Then again, Christians by being baptized and washed in the blood of Christ are become his members, as St. Paul says : "Whoever is baptized in Christ Jesus, has put him on" ; and in the holy Eucharist he receives the body and blood of Jesus ; and in Confirmation the Holy Ghost, according to St. Paul (1 Cor. III—16) : "You are the temples of God, and the spirit of God dwelleth in you." Therefore by committing the sin of impurity Christians profane the image of God, the body of Christ, and the temple of the Holy Ghost. Hence, St. Paul (1 Cor. VI —18) says that our body is not our own, but belongs to the Holy Ghost, and therefore the sin of impurity which is committed in the body is against the Holy Ghost, and is more heinous than any other sin, for every other sin man commits is without the body, but the sin of impurity is committed within his own body. Lastly, St. Paul says that unless we are pure, holy, and free from all impurity, we will not

see God (HEB. XII—14): "Follow peace with all men and holiness: without which no man shall see God." And St. John also says (APOC. XXI—27) that no one defiled, or he that works abomination, will enter into heaven. Since the virtue of purity is so acceptable to God, Christ our Lord, who had come to teach us by word and work, not only taught us to be pure and holy: "Blessed are the clean of heart: for they shall see God" (MATTH. V—8), but he also chose for his mother a holy virgin, and for his putative father and guardian a man who was renowned for his chastity. Then again, his enemies had brought many charges against him—that he was a rebel and seducer, a blasphemer, a friend of the publicans and sinners, but no one said a word against his chastity. Christians, therefore, who are the members of Christ's body, should likewise strive to be pure and holy, and shun all kinds of impurity.

As purity is the most acceptable in the sight of God, so the sin of impurity is the most abominable, and which excludes from heaven all those who have fallen into it: "Do not err: neither fornicators, nor adulterers, nor the effeminate shall possess the kingdom of God" (VI—10); and again: "For know ye this and understand that no fornicator, or unclean hath inheritance in the kingdom of Christ and of God" (EPHES. V—5). Not only will the impure and the lustful be deprived of the beatific fruition of God's countenance, which is reserved to the clean of heart, but they will moreover be cast into fire and brimstone to be tortured in their senses with which they enjoyed the unlawful pleasures, as St. John informs us: "The abominable shall have their portion in the pool

burning with fire and brimstone" (APOC. XXI—8). And again: "As much as he (the lustful) has been in delight, so much torment let him suffer."

But since the punishments to be inflicted upon the doers of impurity in the other world are not seen by the sinners, God has visibly in this very world shown his great wrath towards the sin of lust. And indeed, we read (GEN. VI—5) that in the time of Noah men had degraded themselves to such an extent that without any regard to blood tie, age, condition, and number, they chose to themselves wives and husbands whomsoever they liked; in consequence of which God, whose nature is incapable of grief, is represented as to have *been grieved to the heart*, and even to have repented that he had created man. Now, we are not told that *he repented* for having created the angels or our first parents after their fall; nor when the murder of Abel was committed by Cain. Not only he did repent having created man after the sin of lust, but at once resolved to destroy him from the face of the earth. And accordingly, he sent the waters of the universal deluge, wherein all mankind, without distinction of age and sex, were swallowed up and drowned, except eight just persons, who were saved in Noah's Ark to re-people a better world. Again, it was the heinous crime of impurity that drew down from the heavens dreadful showers of fire and sulphur to burn all the inhabitants of five cities alive, and to reduce the neighbouring country into ashes, which was before *like a paradise* (GEN. XIII—13). It is related in the same book (XXXVIII—9) that Onan, having defiled the marriage bed by a sin of lust, was immediately struck dead, because he had done a detestable

thing. The book of numbers (XXV—9) likewise informs us, that no less than twenty-four thousand persons were put to death at one time by the express command of God, in punishment of this odious sin. These and several other visible judgments of this sort recorded in Holy Writ ought to be sufficient warning to those who defile themselves with the sin of impurity.

2.—Now, the effects of the sin of impurity are many and deplorable. In the first place, it creates sickness in the body and impairs health; witness the hospitals where both men and women are suffering from the fearful diseases brought on by the sin of impurity, which are not only abominable and unbearable to themselves, but often incurable. There is indeed a moral government of God, as, for instance, when a man eats and drinks moderately, his food and drink confer much to his health, but when he exceeds the measure of sobriety, they hurt him and brings on sickness, so as long as a person lives in a lawful marriage state, it is all right; but when he mixes with many and indulges in the carnal gratification immoderately, he falls a victim to many fearful diseases. And, therefore, even the very breaking down of health ought to deter men and women from such sinful and abominable practices. In the second place, the sin of lust stupifies the mind, blinds the understanding, eclipses the faculty of reason, sullies the imagination, in the same way as too much drink renders man stupid, unfit for work, and unable to reason properly. In the third place, the sin of impurity makes a man insensible to all that is noble and generous, or what regards God and his eternal salvation, as the apostle says (1 Cor. II—14): "The carnal

man does not perceive the things that are of God." Being immersed in flesh and blood, and totally bent on the pursuit of brutal pleasures, he forgets his Creator, he loses sight of his faith and religion. No example can be more striking than that of Solomon, who no sooner became a slave to this detestable sin, than he fell into the grossest errors, and offered incense to false gods with the same hand that raised the Temple of Jerusalem to the worship of the living God.—He blindly adored idols of gold and silver, because he had previously adored idols of flesh and blood. As Solomon, so Luther and Calvin, and Henry the Eighth, by adoring the idols of lust and impurity, apostatised from the true faith and the old religion of God, and corrupted Germany, France, and England.

3. The remedy against the sin of lust is, in the first place, fervently to pray to God, without whose aid no one can overcome the attacks of the flesh, as the wise man says (WISD. VIII—21): "And as I knew that I could not otherwise be continent, except God gave it, I went to the Lord and besought him." In the second place, we must have a good watch over our senses, for they are like so many gates through which sin gets admittance into our soul. It is therefore necessary to avoid immoral books, bad company, excessive eating and drinking, and impure songs. For want of a proper guard over his eyes, the holy king David fell a victim to the sin of impurity, and his son Solomon, the wisest of men, for not avoiding the bad company of heathen women, apostatised from God and worshipped them instead. In the third place, we must shun all dangerous occasions;

for, whoever likes to attain an end, must employ the proper means. Christ our Lord has therefore advised us to quit and renounce whatever is most agreeable and most dear to us on earth if it be the cause of our ruin, by saying: *Cut off the right hand and feet, pluck out the eye that scandalizes you and cast it away.* Shun those places, those assemblies, those private interviews where you have reason to dread that the devil of impurity lies in wait. In the fourth place, we must meditate on the eternal truths which will befal us in the end of our lives —death, judgment, hell or heaven, as the wise man advises us: "In all thy works remember thy last end, and thou shalt never sin" (Eccl. VII—40).

CHAPTER XL.

ADVANTAGES OF CIRCUMSPECTION; THE ART OF UTILIZING TIME; THE METHOD OF DRINKING WINE.

"See, therefore, how you walk circumspectly, not as unwise, but as wise"—(Ephes. V.—15.)*

As a man who carries money and jewels about his person, walks circumspectly and carefully shuns deserted streets and lanes, where he might meet with robbers and thieves; and as a merchant who carries treasures through the seas and rivers, takes every precaution lest he might fall into the hands of pirates; so likewise a Christian ought to walk circumspectly, and should be always armed with spiritual weapons against the enemies

* This text is read on the twentieth Sunday after Pentecost.

of his soul. For we also are possessed of heavenly jewels and spiritual treasures, as St. Peter says (PET. I—16): "Knowing that you were not redeemed with corruptible things, as gold and silver, from your vain conversation (tenor of life) of the traditions of your fathers: but with the precious blood of Christ. Being born again, not of corruptible seed, but by the incorruptible word of God." Hence we are exposed to the eyes of the devil, to whom we are precious, and to withstand whose attacks our strength by itself is very weak: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us" (2 COR. IV—6). Now, if we are like earthen vessels, there is another reason for walking circumspectly, lest coming in contact with any hard substance we may be broken and spoilt. These hard substances that injure the Christian, are the allurements of the world, the temptations of the flesh, the attacks of the devil, immoral books, bad company, false doctrines, erroneous principles, and the persecution of faith and good morals. We know how Adam and Eve, not being circumspect about the cunning attack of the devil, were lost; how David, not being cautious of the suggestion of the flesh, fell; how Dives giving way to worldly pleasures was thrown into hell; how now-a-days also others are seduced by reading bad books, mixing with bad society, and hearing erroneous principles. To guard against all these evils, the holy apostle advises us to be wise, because the days are evil. To the same effect Christ our Lord also said: "Be

prudent as serpents," that is, as a serpent hides his head and tries to save itself even if the other part of his body is crushed, so likewise a Christian ought to save his soul even at the sacrifice of wordly comforts and glory, and even at the loss of his life. The tendency, on the contrary, of the flesh, is to indulge in what is opposed to the direct will of God, and the right dictates of reason, at the sacrifice of the soul.

2. A Christian, therefore, ought to be very careful about the time which the Almighty allows him in this world, in order to work out his salvation; and he should not spend it in useless works, for when he is removed from this world there will be no opportunity for him to remedy his spiritual errors. Hence, the apostle says: "See, therefore, how you walk circumspectly...redeeming the time." If the time allotted to you to work good is misspent here, you will not be able afterwards to repair the wrong done; therefore, prudence requires that you should utilize the time by increasing the merit of your good works, and not in squandering away even the talent which God has given you. Christ our Lord, therefore, exhorts us to imitate that prudent servant who, whilst in the possession of the goods of his master, secured his livelihood by wisely depositing some portion of the goods with the debtors of his master; and when removed from his stewardship, they were found safe and enough to live upon. Further, if a peasant does not till the land and sow the seed at the proper time, he will not get a crop; —if a student, or apprentice does not study diligently and with application during the time he is with his teacher, he will not acquire sufficient knowledge to enable him to

earn his bread;—if soldiers do not attack the enemy in time, but delay, they will not gain a victory over them, so, likewise, if Christians whilst on earth will waste their time in this school of probation and give themselves up to the concern of wordly things, they will not be worthy of heavenly glory. Even a heathen philosopher —Seneca—says that "Time is the most valuable of all things"—*Res omnium pretiosissima est tempus.*" The great Solomon says that a young man, even when he becomes old, will not depart from his ordinary mode of life. And we say that when the twig is young and tender, we should keep it straight, as it will be too late to straighten it when it has become old and hard. Similarly, suppose there is a bad tumour in one's leg, which if not lanced in time, and the putrid matter removed, it will become a cancer, and probably result in the loss of limb. And so there are maladies that require instantaneous treatment, which if delayed may result in death. Hence, the Holy Ghost says: "Son, observe the time, and fly from evil" (ECCL. IV—23). And again: "Defraud not thyself of the good day, and let not the part of a good gift overpass thee...Before thy death, work justice: for in hell (in the grave) there is no finding food" (*Ibid.* XIV—14). Hear also what St. Paul says: "Do good while you have time" (GAL. IV—10). There is not an hour but which is liberally bestowed on you to be improved to your advantage:" *walk, therefore, whilst you have light,*" says Jesus Christ (JOHN XII—10). Advance in virtue, and make daily progress in the way of perfection, that you may redeem and recover, in the best manner you are able, the time you have lost, and of which you have

hitherto been so lavish, and have made so little account. Imitate those travellers who, after tarrying awhile on the road, hasten with greater speed when they find it growing late, and endeavour to complete their journey before the darkness of the night overtakes them.

3. Another thing which tarnishes the spiritual treasure of man is to drink much. I say to drink *much*, for to drink moderately is good and beneficial. The reason is that wine is one of the articles that God has given us; and as other things of God are good in themselves, so wine is good. Therefore, God at the end of each day's creation said that it was *good*; and when every thing was completed He pronounced them to be *very good*, in order to teach us true wisdom, and confute the doctrine of total abstinence, which is strongly insisted upon and urged by a certain class of modern sectarian preachers. Certainly there is great danger in drinking hard; but to forbid wine in moderation is a libel on common sense and the holy scriptures. Reason tells us that wine taken moderately not only exhilarates men, but also gives strength, helps digestion, and is used medicinally in consequence. The scriptures likewise praise God for having created wine amongst other things, thus: "Thou (God) waterest the hills from thy upper room: the earth shall be filled with the fruit of thy works: bringing forth grass for cattle, and herb for the service of men. That thou mayest bring bread out of the earth: and that wine may cheer the heart of man" (PSALM CIII —13). Again, St. Paul advised St. Timothy to drink a little wine for the sake of his sickness: "Do not still drink water: but use a little wine for thy stomach's sake, and thy frequent infirmities" (1 TIM. V.—23). Hence,

we learn that to drink wine moderately is good for many purposes. Why, if a man eats immoderately, even plain bread will harm him. Should we, therefore, blame bread? no, but the indiscretion of the eater. Similar is the case with regard to wine, which taken in moderation, will impart strength, promote health, and cure infirmities. Now, what St. Paul forbids in the epistle, which is the subject of my disquisition, is to drink *much:* "And be not drunk with wine, wherein is luxury;" that is, do not drink too much wine, because too much wine begets luxury and rioting. The reason is plain, for wine taken in an immoderate quantity overclouds the light of our reason with its fumes, as the rays of the sun are obscured by thick clouds; and a man who is in such a state cannot distinguish right from wrong, friend from foe. Now, man's true nobility consists in having the use of reason, by which he is distinguished from the brute creation; and as man in a state of drunkenness loses the use of his reason, he becomes a brute, and thereby profanes the image of God. Then, again, too much wine, and especially spirituous liquors, inflames the passions, both of irascibility and concupiscence. A drunken man speaks, sings, and conducts himself in such a manner as decency forbids. As it is disagreeable to dwell with a savage dog or furious bull, so it is disagreeable to live with an intoxicated man. The further effects of drinking excessively are domestic broils, public disgrace, loss of money, the loss of employment, which all bring on misery and distress on the family—the loss of name and reputation, and the loss of strength and health, for: "Drunkenness," says St. Basil, "disorders the stomach, undermines the con-

stitution even of the most healthy, hastens on the infirmities of age, and hurries you sooner to the grave."

Moreover, a drunkard loses also his soul, according to St. Paul (1 Cor. VI.—9): "Neither thieves, nor the covetous, nor drunkards, shall inherit the kingdom of God." Again: "The works of the flesh are manifest; envy, murder, drunkenness, of which I tell you, as I have already declared to you, that they who do such things shall not inherit the kingdom of God" (Gal. V—19). And therefore the apostle enjoins all the followers of Christ not to keep company with any man that is called a brother, and is a fornicator, covetous, or a drunkard. Let, therefore, the fear of hell at least deter men from drinking too much wine or spirits. And let not the gift of God, which he has made for your cure, strength, and pleasure, become a poison to you. Every one, then, can drink wine, but let not wine quite absorb any one, and be the cause of his temporal and spiritual ruin.

CHAPTER XLI.

THE MODE OF CHRISTIAN DRESS.

"Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the Gospel of peace."—Ephes VI—14.*

According to St. Paul, the armour of a Christian consists of Truth, Justice, Peace, Faith, and the Word of God; and with these he ought to meet his enemy, like the

* This text is read on the twenty-first Sunday after Pentecost.

ancient soldiers clad from head to feet, having shoes in the feet, shield and sword in the hand, breast-plate over their chest and shoulders, and helmet in the head, proceeded to encounter the foe. My object is not here to teach my readers the art of secular warfare, nor to describe the nature and properties of weapons, but only to guard them against the costliness and impropriety of modern dresses, especially of those pertaining to females. For at the present age females are much given to fashions and modes, even at the sacrifice of Christian modesty, on the one side, and by exceeding the means at their disposal, on the other. The consequence is that the devotees to fashion offend God and ruin themselves.

Now, in the first place, St. Paul advises us to be girt about with truth. Truth, according to the philosophers, is defined as "that which it is, and in what manner it is." For instance, the idea of the sun is, that it is a luminous and round body, which in the morning rises in the east, and during the space of twelve hours perlustrates our earth imparting to it light and heat, and in the evening sets in the west. So that if we witness a planet that has not that round body and amount of light and heat, or that even being so, it does not rise in the east and after twelve hours set in the west, it may be any thing but the sun. Much in the same way we have the notion of a rich and poor man, and of every other class of persons, how each of them is circumstanced. Hence, when we see that a man eats, drinks, and dresses beyond his means, we say that he is not truthful to his condition and position in life. Again, if you dress a cat in the garb of a girl, every one will say that that garment does not

belong to the cat; or were a crow to assume the long and beautiful feathers of a peacock, the crow would not escape detection. Well, men will laugh, too, at a female who, in order to satisfy her vanity, presumes to dress and deck herself like a princess; in the same manner we would sneer at the wife of a country gardener who would like to appear in the dress of the wife of a governor or of a judge. And why so? Because the position and the means of the two are quite different. Governors and judges are paid by thousands, and they can therefore afford to dress their wives and daughters sumptuously. But that the wives and daughters of clerks or writers, who get only one or two hundred rupees, or even less, should dress in costly silk and satins, and have valuable jewels, is nothing else than downright folly. Folly, because those fashionable dresses do not suit them; and people who see them so dressed will only laugh at them, because they know that such articles are beyond their means. But one might say that if they have not the means, how do they get them? The answer is, that they spend all what their husbands earn upon clothes and jewels, and sometimes even borrow money from others for that purpose, and thus they become involved in many difficulties. Is it not, therefore, a great stupidity to act in such a way by which neither praise and admiration are obtained, nor one's purse benefited? But they will say "that unless we dress so, we will not be respected like ladies." Perhaps so, but are you obliged to appear as so many ladies? I believe not; and for two reasons, firstly, by your costly and fashionable dress you don't gain the applause of others, nor are you admitted into the higher ranks; and

secondly, you injure your own household by involving your husbands in debt. Then, again, if you dress according to your condition and means, I am sure you will not fall below the rank to which you belong. I must own here that in many instances the fault lies with the parents or guardians themselves, who encourage their daughters or wards, and who in order to dispose of them soon, have recourse to such vanities. But when a young maiden has been initiated once in the fashion, she will not abandon the practice even when she is married.

2.—In the second place, St. Paul advises us to "have on the breast-plate of justice," that is, to be clad with a robe of virtue. Now, the greatest ornament for a female is the virtue of modesty, according to St. Paul (1 TIM. II—9): "In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but as it becometh women professing godliness, with good works." Therefore, a woman, who professes godliness, and has any regard for her own honour, will not degrade herself by an unbecoming dress. Only disreputable and vulgar females dress themselves in an insufficient and suggestive mode, in the same way as a vendor exposes his wares to attract public attention. Therefore, a female, who has the fear of God, education, and any regard for her dignity, will never imitate such as are vulgar and disreputable. If, according to St. Paul, it is disgraceful for a female not to cover her head, how much more objectionable is it to keep uncovered other parts of her person?

But one might say that it is the fashion to dress in this or that way, and it can't be helped. I reply that

any fashion or mode that is against the dictates of common sense, against nature, and against the command of God, is to be avoided. Now, nature tells us that a certain way of dressing in which there is great deal of exposure of the person is objectionable. Then, again, inventors of the fashions and modes are generally persons of questionable characters, and hence they are not be followed.

3.—In the third place, St. Paul tells us to keep our "feet shod with the preparation of peace." That is, men make use of shoes and boots with a view to afford peace or comfort to the feet—that they may be protected from cold, dust, and mud,—that they may not be hurt by gravel and thorns. Likewise the object of different dresses is to give protection and comfort to the different parts of the body. But the vanity of females, on the contrary, brings on them discomfort and internal injury. The reason is that nature requires that every member of the body should be free, in order to exert its power without compression, but being contracted by artificial tight bands, sashes, and stays, they get disordered. Ask them also if they have not suffered spasms and headaches by wearing heavy chignons of false hair on their heads. I have heard that false hair even brings on some times leprosy and other diseases.

Then there are paints and powders to embellish the face. These, too, when indulged in too much, spoil the skin. Nothing, therefore, can be better than the natural beauty and color which God has given to every one. And as tight shoes and garments render wearer's feet and body uncomfortable, so likewise all these artificial ornaments will hurt vain women who, to satisfy their vanity,

misuse them. Lastly, God has made night for rest, and therefore persons who keep up late at night in the dance and ball rooms, will naturally suffer, and will impair their health.

Every sensible female, therefore, will agree with me in condemning the dress and dance when they are prejudicial to nature, and one's own means, and health of the body. I conclude this chapter by advising females to put in practice what St. Paul says: "For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things." (PHILLIP IV.—8).

PART FIFTH.

THE CHRISTIAN FEASTS.

I. CHRISTMAS DAY.

THE OBJECT OF CHRIST'S BIRTH.

"I bring you glad tidings of great joy that shall be to all the people, for this day is born to you a Saviour, who is Christ, the Lord, in the city of David."—(Luke II—10.)

IN order to understand fully the announcement of the angel, it is necessary to explain to the readers the origin of the creation, and the end for which man was brought into existence by the Almighty. Now, man was created an innocent being by God, and placed in the garden of happiness in order that he might love and serve God on earth, and by so doing inherit the place in heaven vacated by the fallen angels. But we know that man did not obey the Almighty, and in consequence he was degraded, and was turned out of that abode of bliss, and subjected to miseries—was condemned to mortality and death. His descendants also were subjected to the same punishments. God, however, in his mercy towards man, promised to remedy his evils by sending a Redeemer, who would take upon himself the ransom of guilty man and destroy the work of the devil, who had undermined his happiness by seducing him. God promised that the seed of the woman, who was seduced by the devil, would one day crush the head

of the devil, and bring mankind once more to the happiness for which they were created. However, upwards of four thousand years had elapsed after the creation and fall of Adam before the promised Saviour and long expected Messiah came (namely, Christ was born, according to the Septuagint interpreters, towards 5504 after the creation of the world ; but according to the Hebrew text of the Holy Writ, towards 4004, a difference of 1500 years between the two chronologies.) The reason is that had man been restored to grace as soon as he had forfeited it, he would not have been sufficiently sensible of the depth of his wounds, nor have had a just feeling of the spiritual blindness, weakness, and wretchedness, in which he lay buried under the weight of his guilt ; neither would the infinite power, wisdom, and goodness of God, have appeared so eminently conspicuous in providing so effectual a means and so sovereign a remedy for taking away the sins of the world. Mankind, therefore, by a just judgment, was left groveling in the mass of corruption and misery for the space of several ages. And although God, in order to encourage him, from time to time renewed his promise of sending the Redeemer *viz.*, to Abraham and David—yet he delayed the coming of that deliverer ; and there was not a helping hand to remedy the evils of mankind.

2.—For this reason all our forefathers had ardently longed to see the advent of the promised deliverer upon earth, and by him the long-continued tyranny of Satan put an end to. Hence, one was asking for his arrival (ISAIAS XVI—1) : " Send forth, O Lord, the lamb, the ruler of the earth." Again (XLV—8) : " Drop down dew, ye heavens, from above, and let the clouds rain the

just, let the earth be opened and bud forth a Saviour." Likewise, (LXIV—1): "O that thou wouldst rend the heavens, and wouldst come down." Not only does Holy Writ mention this longing of the patriarchs and prophets for the promised Saviour, but moreover we read it in the book of the great Chinese philosopher, Confucius, who was contemporary with Solomon, and who often speaks of the expected Messiah, whom he styles "holy and perfect guide and teacher," and adds that he was to make his appearance in the west. Then, again, we know that in pagan antiquity there were at different times in different places (*viz.*, Persia, Greece, and Italy) ten virgins called Sibyls, who were endowed with a prophetic spirit on account of their virtue of virginity, and who had prophesied and written on leaves in verses concerning the advent of a Saviour—his life, passion, death, resurrection, ascension into heaven, and his coming on the last day of judgment. Hence it is that even Virgil (IV. *pastoral*) speaks of the oracle of Sibyl Cumen, many of whose verses he transferred to his poem, and from which we glean that the Sibyl Cumen had foretold that the Saviour of the world should be born of a virgin, who would bring back again the golden times of peace and prosperity. Now this expectation of a future Saviour was still greater about the time when Christ was born, as is clear from that passage of Virgil, which further is confirmed by Gamaliel (ACT. V—34), that a little before the birth of Christ, Theudas and Judas, Galileans, arose, saying that they were the promised Messiah, although they perished. Hence, at that time there was great talk and expectation of that deliverer, and a message was actually (LUKE VII—19) sent to Christ

to ask whether he was the one who had to come. Again St. the John Baptist sent (JOHN IV—25) two of his disciples to Jesus, saying "Art thou he that art to come, or do we look for another?" Moreover, the Samaritan woman (JOHN IV—25) said "When the Messiah will come he will teach us all things...Come and see a man who has told me all things. Is not he the Christ?" And lastly, St. Andrew said (JOHN I—14) that he had found the Messiah, which interpreted is "the Christ." Now when the plenitude of time had arrived, God sent that Redeemer; and what was not given to Adam, Noah, Abraham, David, and others, have been accomplished in our days, namely, the Messiah was born in 194th of Olympiad; in 752nd after the building of Rome; in 42nd year of the empire of Octavianus Augustus; on the 25th of December (*see* on this last point St. John Chrysostom, HOM. on the birth of Christ). The long expectation, then, of the deliverer, and the ardent longings of the ancient world, have been fulfilled in the birth of Jesus Christ of a Blessed Virgin; and the Son of the Eternal Father, by assuming human flesh, visited us and dwelt amongst us. Hence, St. Paul says: "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his son" (HEB. I—1). Again, Christ, our Lord, himself said: "Blessed are your eyes, because they see, and your ears, because they hear. For amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them" (MATTH. XIII—16).

3..—Let us, then, congratulate ourselves and be happy,

as we have been more fortunate in obtaining the blessings of the nativity of Christ. Let us remember that if Abraham saw the days of Christ only in spirit and rejoiced, if St. John the Baptist exulted in the womb of his mother when Mary visited Elizabeth, we have much more reason to rejoice when we see the Saviour himself born amongst us, whom we have put on in baptism, and who is reborn in our bosom by means of the holy Eucharist. Again, if it is a thing of great admiration and joy, after many days of darkness, mists or clouds, of chill and dampness, to view again the material sun rising in the horizon, and perlustrating the whole universe, imparting its beneficial influence of light and heat to all vegetable and animal bodies, how much greater happiness ought it to be to us to behold the Sun of Justice issuing out of the bosom of his Eternal Father and emitting the rays of his divine light through the human body, which he assumed in his incarnation, in order to impart his saving light of truth and celestial benediction to men, who were buried in the thickest mists of idolatry, and the countless errors of infidelity: "The grace of God, our Saviour, hath appeared to all men.....Who gave himself up for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works" (Tit. II—11). Again, "For this purpose the Son of God appeared, that he might destroy the works of the devil" (1 John III—8).

4.—It must be observed here that by his incarnation the Son of God has accomplished a threefold blessing. Firstly, as man had committed sin and had incurred the displeasure of the Deity, he was to atone for his guilt by

death; but being a finite creature his ransom would not have been adequate to his guilt, hence the Son of God united himself to human nature, that the value of a God-man's death might be adequate, and more abundant than the guilt of sin, and might thus pay off the debt of man, and release him and set him at liberty: "Now the law entered in, that sin might abound (through man). And where sin abounded, grace did more abound" (ROM. V—20). Secondly, by this union of divine with human nature he has made the latter partaker of the former, and has thus ennobled our race, and raised it above all the angels. Indeed, originally man, on account of his earthly body, was made a little inferior to the angels, but now this earthly body of man being united to the Son of God, has been, as it were, deified, as St. Peter says: "Grace to you and peace be accomplised in the knowledge of God, and of Christ Jesus, our Lord...By whom he hath given us most great and precious promises, that by these you may be made partakers of the divine nature" (1 PET. I—2). Further, the angels themselves adored this union of the divine with the human nature with joy and admiration, when they sung: "Glory be to God on high, and on earth peace to men of good will" (LUKE II—14). Thirdly, the Son of God did not take the nature of an angel, but of man, that thus we men might be the adopted children of God, as Christ is his genuine and consubstantial son—hence, we call him *Abba*, that is, *father;* and this consubstantial Son of God, by taking human flesh, became our brother; thus by this union we are become co-heirs with Christ of the kingdom of God. And also Christ having suffered human infirmities had mercy

on our failings, that thus we might have courage and confidence in him (*see* HEB. XI—14 to 18 ; IV—15 to 16). He is the brother of every one, let every one therefore have access to him : let a holy man rejoice, as he approaches to the reward ; let a sinner be consoled, as he is being invited to pardon ; let an infidel be encouraged, as he is being called to the true light of eternal life.

5.—Enough for the blessings we have received from Christ as a Saviour : now, it will not be out of place to consider the advantages we might draw from his example as a teacher and guide. Christ, our Lord, then, chose to be born of a poor virgin, in a manger, destitute of all human comforts, in order to teach us by his example that the destruction of the creatures, both of angels and man, had been brought into the world through pride, presumption, and self-conceit. And indeed, we read that it was by indulging a sentiment of rebellious pride that the celestial spirits deserved to be expelled from the heavenly Courts ; and it was the same spirit of ambition in desiring to be like to God, that drove our first parents from the earthly paradise, and entailed upon them and their posterity all the calamities under which we now groan. Adam was made out of dust by the fingers of God, and placed in the garden of pleasure without pain and suffering, adorned with glory and honor and made master of all visible things—Christ, the consubstantial Son of God, on the contrary, is born of a poor virgin, and placed in a stable of animals, destitute of all necessaries of life. Adam, by indulging in the fruit which was agreeable to the sight and delicious to the palate, brought on himself damnation—Christ by suffering the privation of

all human comforts has accomplised our salvation. Our Saviour's ways, then, are quite contrary to those of Adam, and of the world in general. The angels and our first parents did as the world does—went against the will of God by searching honors and sensual gratification ; but Christ has, by his example, fulfilled the will of God by lowering himself and suffering hardships : " In the head of the book it is written of me : that I should do thy will, O ! God" (PSALM XXXIX—8 ; HEB. X—5). Not only did he suffer hardships and poverty in his birth, but he also suffered the greatest ignominy, scourging, crucifixion, and death at the end of his life, and said : " My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou *wilt*" (MATTH. VI—39). Therefore, the Son of God has sanctified poverty, privation, suffering, and death itself by his example, with a view that we might not dread the contemptible things of the world—these are powerful means of conquering the dangers of the world, and the best way of pleasing God. Hence, very appropriately has St. Paul said, " God has made foolish the wisdom of this world...But the foolish things of the world hath God chosen, that he may confound the strong... and the base and contemptible, and things that are not (are so considered by the worldlings), that he might bring to nought things that are" (COR. I—27). For the same reason also the Son of God chose to be visited by the poor shepherds first, and to make manifest to them his nativity, as they were unostentatious, simple-hearted, and poor : not only thereby to teach us to despise pomps, riches, and pride, but also to show that all poor, persecuted, and simple-hearted persons are welcome to him, according to Isaias :

"To whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words" (Is. LXVI—2). Hence, we should not dread poverty, and sufferings, as so many evils, but should rather cheerfully embrace them whenever Almighty God pleases to send them to us. On the contrary, we should not imagine that riches, powers, honors, and gratifications are the surest passport to happiness, and the best way of obtaining our salvation. Let us all learn from the Son of God lessons of salvation. Let not the rich and powerful be proud and self-confident, for many mighty ones have fallen off by trusting in themselves. Again, let not a poor plebeian be cast down, for many a poor and oppressed being has been acceptable to God when confiding in his bounty. Let us, then, all welcome his nativity, and let us hear what St. Paul says: "Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, justly, and godly, in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ" (TIT. II—11). Let us remember that Christ came to unite the Jew to the Gentiles, the rich to the poor, that all might love each other like themselves, and that there might be no distinction between nations and nations, rank and professions, color and learning, civilized and barbarian, as the prophet Isaias had figuratively expressed it: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain, and all flesh shall see the salvation of God" (LUKE III—5.) Here, as

the Doctors of the church explain, by *mount and hills* are meant the grandees of the world, by *crooked and rough* savage character and disposition.* This saying is partly fulfilled, as Christianity has taught us that all mankind, or the human race, are of one parent stalk and are all equal—whether white or black, learned or unlearned, rich or poor, Asiatic or European, Chinese or American, Australian or Hottentot. Let us, then, be united one to another, and ask the blessing of the incarnate God for all of us—mortal men.

" Ultima Cumœi venit jam carminis œtas
Magnus ab integro sœclorum nascitur ordo.
Jam redit et virgo, redeunt cælestia regna:
Nam nova progenies cœlo demittitur alto.

Cara Deûm soboles, magnum Patris incrementum!
Aspice, venturo lœtentur ut omnia sœclo!
Nascere, magne puer, divùmque ostendito vultum
Et nobis felix, terrisque labantibus adsis."—

The last age, of which the Sibyls sung, is come,
Great change and new order of things are arisen!
The virgin comes! The celestial reign returns!
From high heaven descends a new offspring,

Dear child of God, great increment of thy Father!
Cast down thine eyes that all things may rejoice in the coming age.
Be born, great child, show thy Divine countenance,
And be propitious to us and to a failing world.

* The same idea is expressed by Isaias in Chapter XI—6, where wolf with lamb, leopard with kid, lion with calf and sheep are said to abide and to feed together, in the time of Messiah.

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II. NEW YEAR'S DAY.

GRATITUDE TO GOD FOR HIS GOODNESS.

"The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and wordly desires, we should live soberly, and justly, and godly in this world."—(Tit. II–15.)

FIRST OF JANUARY—New year's day—is a day of great rejoicing and feasting in a civil point of view—in different parts of the world, people pass this first day in racing and boating, in gardening and picnics, in holding bazars of fancy articles, and similar amusements. Again, on this day we seek our relatives, friends, and acquaintances, and congratulate them on the continuance of health and life which they have enjoyed during the past, and wish them every happiness and blessing for the future. Now, if this day is an occasion of pleasure to worldlings, ought it but to afford us far greater gladness if we take it in a Christian and spiritual sense, and consider, first, that by the mercy of God we have been spared in the course of past years and brought to a new one. Hence, we rejoice in dressing and other amusements to testify that God is the giver of all goods, and present ourselves in the best things we have. Secondly, that the goodness of our Saviour has appeared to renew the old world, which had sunk in the darkness of ungodliness and infidelity, and has once more rendered this earth of ours new and full of spiritual vigour, by imparting to it his celestial grace and sanctification in his birth. Therefore our motto ought to be—

"New year, new life." If we have lost all our happiness and advantages in Adam, and in his deeds, let us now be revived in Christ Jesus, by following his examples of justice and piety, and according to the advice of St. Paul, let us: "put off according to former conversation, the old man, who is corrupted according to the desire of error, and be renewed in the spirit of our mind, and put on the new man, who according to God is created in justice and holiness of truth." (EPHES. IV—22).

The old Greeks and Romans used to celebrate the first day of the year with great conviviality—then the slaves were permitted to eat and drink with their masters, and had liberty to say to them whatever they pleased. And this was done in remembrance of the received belief of Saturnian, or the golden age, when all was peace and prosperity, and no distinction made between rich and poor, free men and slaves. That Saturnian, or golden age, according to the oracles even of Sibyls, denoted the advent of Christ on earth, and the renovation and regeneration of the world by the grace of our Saviour Jesus Christ, by whom the old man has been taken away from, and the new one put on, us. Now, the civil feasting is not within the reach of every one; all have not money to buy new and costly robes, nor to resort to places of amusement. But, then, every one can rejoice in having received the benefits of Jesus Christ himself in baptism and the sacrament of holy Eucharist. What can be more delightful than to put on the Son of God himself in all his divine robes, and view in him all the beauties of heaven and earth! Again, the liberty given to the slaves on this day by the ancients was only momentary, but the liberty which Christ has

bestowed on us by delivering us from the hand and slavery of Satan, is permanent, and renders us all equal in him. "For as many of you," says the apostle, "as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither bondsman nor free man, there is neither male nor female. For you are all one in Christ Jesus" (GAL. III—28).

2—Hence our duty is to render to God our utmost and sincere thanks for the favors that we have enjoyed in the days and years past, both temporal and spiritual, as Raphael the archangel advised Tobias, who had been so much favored and blessed by God, saying : " Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you. For it is honorable to reveal and magnify the works of God" (TOBIAS XII—6). From these words we learn not only to appreciate the works of God and thank him with a sincere and grateful heart for all the benefits received, but also to deplore the folly and impiety of those who attribute all these temporal and spiritual blessings to the work of chance. According to those impious men the material world is made through mere chance, by which it performs its regular and stated revolutions, making the sun to rise every morning and to set in the evening, forming days and nights, months and years and their four seasons, and giving birth to animal and vegetable bodies and their respective generations, products, and developments. So likewise by fortuitous combinations of the elements human souls are formed, live and die—one is rich and one is poor, one enjoys, another suffers. But in reply to these blasphemies I say that if all these were chance work, we would have witnessed more suns and

moons, more sexes in the animal kingdoms, for if chance could form one sun, why could it not make others?

3.—Then, again, if a hut of straw left without care will not stand, but will be blown away by wind and rain, how is it possible that all the huge machineries of the universe are lasting from generation to generation without being destroyed by contrary elements? As, then, chance work is disorderly and without a purpose and design, it is absurd to imagine that the world and all its courses are carried on so regularly and orderly without a designer and governor of them. Besides, is there less knowledge now-a-days of chemistry, by which men could make a living body by the combination of different elements? With all their skill they cannot give life to the smallest worm of the earth, which shows that the universe is the work of an infinite and intelligent Being, who rules the whole, and disposes of our destinies, as the Psalmist says: "O Lord, how great are thy works! The senseless man shall not know, nor will the fool understand these things" (PSALM XCI—6). We may sow and plant, water and manure our fields and gardens, but they will produce nothing unless God wishes it:—"Therefore" says St. Paul, "neither he that planteth is any thing, nor he that watereth, but God that giveth the increase" (1 COR. III—7). Hence, the products of the earth, fruits and flowers, are sent by the will of God, and not by chance. It is God who sends seasonable rain and makes his sun rise, in order to impart strength and life to vegetation. If he withdraws his clouds and rains, there will be an aridity; if he sends too much water, there will be an inundation, both being injurious to the crop. And, indeed,

"Who (God)" says the Psalmist, "covereth the heaven with clouds, and prepareth rain for the earth: who maketh grass to grow on the mountains, and herbs for the service of men; who giveth to beasts their food" (CXLVI—8). Yes, he did pour forth an inundation in the time of Noah and submerged the whole earth under the waters; he stopped his rain in the time of Elias and brought on scarcity and famine; he prolonged the days in the time of Joshua, to enable the Jews to conquer their enemies; he divided the waters of the sea in the time of Moses, in order to give passage to the Israelites; he sent several plagues and obnoxious insects to the Egyptians, in order to destroy their crops; he rendered the fire cool and refreshing in the time of Daniel. So, then, it is his will that rules the elements of the world. He is the master of all the elements, and he binds and loosens them according to his will, and is not bound by them. In the same way, he is the master of life and death, of riches and poverty: "The Lord killeth and maketh alive, the Lord maketh poor and maketh rich—he humbleth and he exalteth" (1 KINGS II—6).

If, therefore, we are spared during the past year and are brought to the beginning of this new year, we must attribute it to God's mercy, as we might have been of the number of the thousands of those who have been cut off within the last twelve months: "The mercies of the Lord that we are not consumed, because his commiserations have not failed" (LAMENT. III—22). And indeed, how many of our relatives and friends did not die last year by different diseases? Again, how many were not crushed and killed by the fall of a house; others bitten

by venomous reptiles; some drowned in the sea by the foundering of vessels, others in the rivers by upsetting of boats? Not only old and infirm, but young and children, men and women, rich and poor. I do not say that those who died last year were unfortunate, and less blessed (except of course those that were in sin), but I say that if we are spared, it is through the bounty of our God. Then, again, those who were living in sin and are still in sin ought to be more thankful to the Almighty, as he has not hurled them to the place of eternal woe, which he justly could have done had he liked. In short, God has spared us for two reasons, first, that those who are in sin may benefit by the time granted to them, and amend their lives; and secondly, that those that are good may persevere in virtue and acquire a still greater amount of merit by doing good: "Therefore, whilst we have time let us work good" (GAL. VI—10); not by following the example of the slothful servant (MATTH. XXIII—23), hiding the talent of God, but by imitating those faithful ones who multiplied five into ten and two into four talents. Likewise, let us be prudent and dexterous like the unjust steward of the Gospel (LUKE XVI), who profited well by the time given him, and secured livelihood for all his life-time after his dismissal from the stewardship. And indeed, as a husbandman suffers a loss if he does not in proper time and season sow, and sow good seed, so likewise a Christian will be a looser, not only if he neglects to sow the seed in life time, but neglects to sow the good seed of sanctification and piety, in order to reap its fruits—eternal life. For, whatever we will sow, we will reap also the fruits thereof, according to St. Paul: "For what

things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting" (GAL. VI—8).

4.—We ought, therefore, to imitate men who are engaged in making money in trades, contracts, and other negotiations. At the end of the year they close their accounts of last year, and examine their books, and compare them with those of other years, so as to know whether they have made any profit or sustained a loss; if the former, then they congratulate themselves on their success, and propose to do the same and adopt the same means in the following years, in order to increase their profits. But if they have been losers, they regret having done this and that; to have made use of these and those means by which they have injured their business; and hence they set on foot such schemes as will further their gain. In like manner, we also should take a review of the last year, with the view of ascertaining our present state and the general tenor of our conduct. Whether we have made any improvement in our spiritual affairs, and have acquired virtues, and subdued our passions and temptations, or have rather allowed our wordly inclinations to get the better of the spirit and divine service; whether we have lived soberly, and justly, and piously in this world, looking for the blessed hope and coming of the great God and our Saviour Jesus Christ, or, on the contrary, have served the devil, the world, and the flesh. If we have done the former, let us rejoice and congratulate ourselves, and propose to do the same and increase our stock of merit; but if the latter, let us deplore our folly and losses, and let us adopt fitting

means of amending ourselves and repairing the spiritual damages in this year. Knowing well that if the worldlings fail in their speculations, it is after all not of great consequence, as every one has to leave the world and its pleasures sooner or later; but if we fail in our spiritual concerns during our life time, we cannot regain them hereafter, and the loss will be irreparable. Let us remember also that many who enjoyed last year this day are no more; and who can say whether by another new year we may not have departed on the last long journey whence none return?

III. EPIPHANY.

WHAT WE LEARN FROM THE VISIT OF THE WISE MEN TO THE CRIB OF CHRIST.

"When Jesus was born in Bethlehem, in the days of King Herod, behold there came wise men from the east to Jerusalem, saying where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him."—Matth II—1.

IT seems that those wise men who came from the east to Jerusalem to adore our Lord Jesus Christ were kings, and (according to ancient tradition they were three in number, and their names were Gaspar, Baldassar, and Melchior) the inhabitants either of Persia, Arabia, or the country about, as is clear from the words of the Psalm LXXI—10: "The kings of Tharsis, and islands, shall offer presents; the kings of Arabians and of Saba shall bring gifts." And again (ISAIAS LX—2): "The Lord shall arise. The Gentiles shall walk in light. The multitudes of camels shall cover, the dromedaries of Ma-

dian and Epha, all they from Saba shall come, bringing gold and frankincense." Also that in Arabia and thereabout camels abound for the conveyance of merchandise, as well as gold, frankincense, and other spices ; hence we read (3 KINGS X—1-2) "that the queen of Saba came to see Solomon with a great train and riches, and camels that carried spices, and an immense quantity of gold and precious stones." From the above we not only get the clue as to the whereabouts of these personages, but also that these people by a special grace of God were versed in the science of history, and were inquisitive of knowledge, and searchers after truth. It appears, likewise, that these wise men were conversant with the science of astronomy, and hence observing a new and extraordinary star in the heaven, at the birth of our Lord, they concluded that this star must be the one that was foretold long ago by Balaam, and which would be seen at the birth of a ruler out of the house of Jacob, the mention of which is found in (NUM. XXIV—15) : "Balaam, the son of Beor, hath said : 'a star shall rise out of Jacob and a sceptre shall spring up from Israel. Out of Jacob shall he come that shall rule.' This shows clearly that the wise men, besides learning the physical sciences, were also acquainted with the history and tradition of Moses and the prophets, so that they were called *learned* in every sense of the word. It is, then, from the natural work of God, and from these books, that they arrived at the knowledge of God and possession of our Lord Jesus Christ.

2.—Now, these oriental sages are really the models of all who wish to be wise, as they not only learned the phenomena of Nature and its course, and thereby deduced the Creator of all, but were also conversant with some parti-

culars and signs regarding a Messiah. To study the visible world and its invisible maker is to be really a wise man. For the study only of the creatures without their creator is not only no wisdom, but is downright folly. The whole universe is an open book for the knowledge of an Infinite Being, it is so ordained and adorned, as to point out at once to the beholder that the finger of the Almighty is in it. Hence, to know God is the summit of happiness and life. Therefore, Christ, our Lord, addressing the Eternal Father said: "This is eternal life, that they (men) may know thee, the only true God and Jesus Christ, whom thou hast sent" (JOHN XVII—3). Likewise, to fear God is the beginning of wisdom; the Psalmist says: "The fear of the Lord is the beginning of wisdom. A good understanding to all that do it" PSALM CX—10). True wisdom, therefore, consists in the knowledge and love, fear and worship, of God, and in putting into practice all his commandments, in being docile and submissive to the will of the Almighty, without questioning his power. To such, then, as are well disposed and have united humility to learning, and have submitted their reason to religion, God gives his grace and wisdom, and withdraws the same from conceited and self-learned minds. Hence, our Lord says: "I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent (of this world) and hast revealed them to little ones" (MATTH. XI—25).

3. Now, let us observe, in the first place, that these wise men were in no wise deterred by the difficulties which must have beset them in their way in the long journey from their country to the capital of Judea—Jerusalem. More

so, as at that time they had not the same facilities and means of expedition and comfortable travelling by railways and steam vessels, as we have now, and hence they must have had great many obstacles to encounter, as they had to brave the inclemency of the weather, cold and frost, had to cross rugged mountains and deserts. But as the saying is "the proof of love is the work—*Probatio amoris est exhibitio operis*," so no difficulties retarded their progress from going where the Saviour was born, because the grace of God and love of truth were more vehement in their hearts than any worldly ease and domestic comforts. These examples, then, ought to put us to the blush when we grudge to suffer a little inconvenience in going to church, in praying, in hearing spiritual instruction, in confessing our sins, or in performing other acts of devotion.

In the second place, we have to admire their unshaken faith in acknowledging at once that that infant babe, who was born in a crib and of a poor virgin, and was placed on a little straw, wrapped in swaddling clothes, destitute of all necessaries of life and human comforts, was the Son of God —the promised Messiah, the expectation of all nations—and who had assumed our human body in order to destroy death in the human flesh, by suffering and dying on a cross ; and that from the beginning of his birth, he was teaching us lessons of self-denial and mortification. This humble acknowledgment of the wise men again puts down the pride of the worldly philosophers and infidels, who despise the lowliness of Christ and his doctrines, which are all based on self-denial and contempt of worldly ease, and refuse to acknowledge him to be God, on the ground of his humility, patience, death, and burial. Now, these very

things which appear to the worldlings to be foolish, are, on the contrary, to God full of wisdom and productive of salvation. Hence, St. Pauls says: "The word of the cross to them, indeed, that perish is foolishness, but to them that are saved, it is the power of God. *For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent I will reject*" (I Cor. 1—18).

In the third place, the wise men adored our Lord and acknowledged him to be God, the king of heaven and earth, who one day would redeem the world by shedding his blood and laying down his life. And according to these triple prerogatives which they discovered in the infant Jesus, they offered to him three sorts of gifts—gold, frankincense, myrrh—symbolically indicating that this new born babe was true God, to whom frankincense is offered; the king of heaven and earth, to whom gold is presented; and also true man and mortal, to whom myrrh, as a preservative from corruption, is applied.

4. While we admire the faith, the courage, the devotedness of these wise men, we have to detest the wickedness of Herod, who instead of adoring Christ and welcoming him, was preparing underhandedly to take away his life, through fear of losing his temporal throne; and who in consequence caused the death of so many innocent children. Now, there are not wanting now-a-days also similar Herods in Christian families, and on Christian thrones, who also sacrifice human and divine rights, in order to keep their position, or to enrich themselves with the properties of others, by right or wrong. They, too, not unfrequently have excited the severest persecution in

the Church of God, and against the rights of the Church and Christ, and, if it were possible, would obliterate altogether the very name of Christ, and extinguish the light of his religion, by specious pretexts and underhand machinations. But we know that Herod did not succeed in his wicked design to do away with the new-born king of peace; so, likewise, the enemies of the Church and of the religion of Christ will never succeed in abolishing or diminishing our faith, though at times they might persecute us for the sake of *religion* and piety.

5.—Let us now imitate the virtues of these wise men, and be thankful to God for calling us to his religion and love. Yes, if we are not Turks, Mahomedans, Pagans, or Jews; if we are Christians and Catholics, it is because the Lord has been graciously pleased to manifest himself to us, and to invite us to the inheritance of his heavenly kingdom. Let us, therefore, offer the gift of our hearts to him—The wise men offered gold, let us also offer the gold of charity—and make our souls shine as gold, pure and spotless.—They offered frankincense, let us offer our hearts fragrant with the odours of good deeds and prayers, the pleasing fragrance of flowers and incense—They offered myrrh, let us present our bodies like so many living sacrifices, holy, pleasing unto God, and by mortifying our vicious desires render them incorruptible, and fit for a blessed resurrection.

The wise men returned to their country by different roads; so we, being once washed of our sins, should not return to it by any relapse into our former disorders, nor hold any further correspondence with the enemies of Christ; but begin altogether a new course of life, and make the best

of our way to our native home and heavenly country. And lastly let us remember that the star concealed itself from the wise men as long as they were in the sinful city of Jerusalem, but appeared again when they were out of it; so likewise the grace of God will not enter into the soul contaminated by sin, but when it is free and clean, then again the star of the Lord—his grace—will appear and conduct us to our last destination—heaven.

IV.—PASSION SUNDAY.

ADVANTAGES OF SUFFERING FOR GOD'S SAKE.

"They took up stones, therefore, to cast at him, but Jesus hid himself and went out of the temple."—John- VIII—59.

THE Holy Church from this day begins to celebrate the passion and suffering of our Lord, and as it is related in the Gospel that Christ, being persecuted by the Jews, hid himself, and went out of the temple, so the holy Church literally following the example of her Divine spouse, covers all the crosses and pictures of the church and dresses herself in black, which act is only symbolical, and suited to the occasion. Indeed, as when an affectionate husband falls into the hands of enemies, and receiving at their hands blows and wounds is killed, his tender wife and children no longer rejoice, but put themselves in mourning, thereby to show their sorrow, sadness, and grief of hearts; so in like manner we, the children of Jesus Christ, and the holy Church, his spouse, by outward manifestation show her internal grief for her beloved and divine spouse our Lord Jesus Christ, who suffered all the indignities and

bitter torments of the cross at the hand of his enemies. Now, we, the children of Jesus Christ, have greater reason to sympathise with him when we consider that he suffered all kinds of ill-treatment, persecution, and death, unjustly and for our sake. Our outward sorrow, then, and our mourning for the suffering of the Son of God, is not unreasonable or unnatural, as many would like to persuade us, for this reason, that if the insensible elements themselves showed their grief at his death, and, as it were, cried—the earth trembled, the sun hid his light and became dark—why should we not show our sadness and sorrow by these outward marks of grief, more so that we have been the cause of all his sufferings and death? Far from being superstitious and unnatural, we are like so many affectionate and tender children, who feel how much it has cost our divine Lord to accomplish our salvation, namely, it cost him bitter passion, ignominy, and death itself, in order to save us from the eternal pain of hell, and to enrich us with the treasures and glory of heaven. Whereas, those that mock at us are like so many ungrateful and insensible children, who possess or inherit the goods of their fathers without considering how much labor and pains, how many restless nights, cares and anxieties the former have suffered to gather money for the latter. Let us, then, appreciate the passion and death of our Lord, not only by our outward mark of sorrow and grief, but more by deploring our own folly and sin, which brought on our Lord all those tortures, pains, and death itself. Hence, our Lord said to them who were following him with tears while he was being led to Mount Calvary to be executed:

"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children" (LUKE XXIII—28). Yes, weep for yourselves, who have been the cause of your own expulsion from the garden of paradise, and have fallen into the hands of Satan, and in order to rescue you from your enemies and eternal perdition I have been obliged to undergo all these bitter passions and death. Consider, then, that if they do these things in the green wood, namely, if I suffer such pains and tortures for your sins, what ought not to have been done in the dry-wood, namely, how much more you sinners ought to suffer, mourn and weep for your transgressions, that you may appease the wrath of God and obtain pardon?

Now, the above words of Christ, our Lord, which he uttered when he was being tortured, teach us that he not only exhorted his disciples and followers to do penance, to suffer pains, humiliations, and, if necessary, death itself, for the expiation of sin, but has by his own example sanctified pains, and sufferings, and has ennobled those very instruments of death. Thus, the cross, which was invented to punish the greatest malefactors, is now held in the greatest honor and veneration. Indeed, the Christians of all ages, men and women, emperors and peasants, had, and even now-a-days hold, the symbol of the cross for their greatest ornament. Fasting, too, sores, wounds, and stripes, sustained for the love of God, turn to the greatest advantage, and enable men to obtain pardon of their sins, and the glory of heaven. Witness the hunger, thirst, sores and wounds of Lazarus, and the long suffering of Job. We would not, it is likely, have appreciated their sufferings, had not Christ himself paved the way to them, and by

his passion and death, encouraged us to suffer, weep, and die for the expiation of sin and the glory of God. So that passion, mortification, pains, sickness, hunger, thirst, and other troubles and trials, which the Almighty is pleased to send us, if endured and borne in the spirit of piety, will assimilate us to our Lord Jesus Christ, as St. Peter says: "Christ has suffered, leaving us an example, that we may walk in his footsteps."

Yes—as wordly pleasures and the undue indulgence of sensual gratification brought miseries and death upon mankind, so sufferings and pains are necessary in order to obtain pardon of sin, and to combat vicious habits and sinful inclinations. Hence, our Saviour had to tread quite a different path, and to adopt quite contrary means for overcoming death and the devil, from those of our first parents. Adam and Eve for eating the forbidden fruit, which was tempting to the eyes and sweet to the palate, were cast out of paradise and subjected to pains and death; but Christ, the new Adam, by having been crucified on a tree, and by drinking the cup of gall, has brought back eternal life. The old Adam, in consequence of his seeking after unlawful gratification, was deprived of the habit of original grace and light; but the new Adam by having been stretched naked on the cross, has got back the habit of immortality. Christ our Lord, then, knew the value of suffering and pain, and therefore, not only practised them himself, but wished that his followers should do the same, in order to obtain the pleasures and the glory of heaven,: "Whoever shall save his life here on earth, shall lose it, and whoever shall lose his life for me here, shall receive it hereafter." And again : "Whosoever will be my disciple,

let him take his cross, and follow me." Let, then, every true Christian take up his cross. The crosses that a Christian has to bear are all kinds of tribulation, miseries, adversities, persecutions, some internal, and others external. Internal crosses are the concupiscence of the flesh, desire of riches and of other worldly pleasures. External crosses are calumny, contradictions, disappointments, disagreement between wives and husbands, parents and children; hunger, thirst, poverty, sickness, and the like. Let, then, every Christian bear all these tribulations manfully by meditating on the wood of the cross, upon which Christ was stretched out naked. Let them mortify their vicious habits, the concupiscence of the flesh and the pride of life, by the sign of the cross. Let the cross and the passion of our Saviour be our guide in this world, and the hope of a blessed retribution in the life to come, as St. Paul says: "Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies" (2 Cor—10). And again: "For you are dead (to the world) and your life is hid with Christ in God; when Christ shall appear, who is your life, then you shall also appear with him in glory" (Colos. III—3).

I am aware that many consider sufferings and humiliations to be real evils, but it is not so when the afflictions are sent by God. For, the humiliation sent by God is for the correction of man. We read of many facts, wherein humilition, trials and troubles have effected greater good, than comfort, power, and pride. Indeed, it was the chastisement of God that humbled Pharao and the intolerable arrogance of Nabuchodonosor. It was by the horror of a tempest that Jonas confessed his disobedience. It was adversity

that brought the brethren of Joseph to an humble confession of their guilt, and it was the same that opened the eyes of the prodigal son, and was the happy occasion of reclaiming him from his sinful course. Humiliations, pains, and suffering, far from being a calamity or misfortune, are, on the contrary, the most powerful means of reclaiming us from our vanity and attachment of our hearts to wordly goods. Hence, St. Paul says: "Whom God loves, him he chastises." And it was the same humiliation that brought David to his senses, who said: "It is good for me that thou hast humbled me, that I may learn your justifications." Since power, riches, and pride of life have failed to please God, humiliation, afflictions, and pains have been the only powerful means of obtaining our salvation, as St. Paul says: "By many tribulation we must enter into the kingdom of God" (Act. XIV—21). Let us, then, suffer with the saints of God, and especially with Christ, that we may one day be crowned with him with the glory of God in heaven.

V. PALM SUNDAY.

THE ENTRY OF CHRIST INTO JERUSALEM.

"Tell ye the daughters of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass."—Matth. XXI—5.

FROM the Evangelists we learn, firstly, that Christ caused an ass and her colt to be brought to him; and that the ass was used to the yoke, and her colt was not yet tried; that our Lord sat upon the colt. Secondly, that Christ entered the city of Jerusalem in a public and solemn man-

ner. Thirdly, that great multitudes spread their garments, and others cut boughs from the trees and strewed them in the way; and St. John (XII—13) adds that multitudes went with branches of palm trees to meet Jesus. Fourthly, that children and others at his entry cried joyfully thus "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

Now, in the first place, we have to remark that, as Christ could have touched the heart of the owner of the ass and colt to give them to his disciples without any contradiction, although he must have been a poor peasant, so likewise he could have prevented the Jews from arresting him in order to crucify him, had he wished it. By this fact Jesus Christ teaches us all to give to him whatever he asks of us, either money for the poor, or our works and lives themselves, if he would require of us for the glory of God and our salvation. Then, by sitting on the colt, he showed himself to be the true King of the Jews, according to the prophecy of Zachary (IX—9): "Tell ye the daughters of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke." Since, then, no other king was ever conveyed to the city of Jerusalem sitting upon an ass, it is clear that Christ was the true King of that people, as he entered that city on an ass. Thus by this humble action Christ taught the Jews that their King or Messiah was to be meek, mild, unostentatious, condescending, and not, as they imagined, proud, tyrannical conqueror of the earth, who would subject all other nations to the power of the Jews. He teaches us also to be meek and humble, and never to

seek after pomp and ostentation. Indeed, all Christ's deeds were accompanied with humility, and are as so many rules and models for our Christian life and conduct. Hence, when he was to be born, he did not search for a splendid place, nor select for his mother a rich and renowned lady, but a poor virgin, whose spouse was a common carpenter; and he was born in a hut, and placed in a manger. Again, when he chose his disciples for the conversion of the world to the true religion, he did not gather before himself men versed in rhetoric, logic, or dialectics, nor of high rank and position, but poor and ignoble fishermen. His ordinary food was barley bread, or what was sold in the commonest mart; his dress, too, were clothes that common people make use of; his chairs and bed were bare soil, with little grass spread over, and he had no house that he could call his own. He was never seen to travel by horse and carts, but always on foot from place to place; and hence very often he was found wearied.

Besides the above, there is another mystical meaning, why Christ our Lord sat upon the colt, namely, by the colt was typified the future Church or the new people, who were formerly impure, but after having been sat upon by Jesus, became pure and holy. Then, the ass already used to the yoke was the figure of the Jewish people, who were exercised in the Mosaic law, and in the teachings of the prophets; whilst the colt meant the Gentiles, who had but the natural law of conscience, and, as it were, had not yet borne the yoke of the written rules and precepts. Now, as the apostles brought both the ass and her colt to our Lord, so the apostles of Christ also brought us both to him, namely, the Jews and the Gentiles.

But Christ sat upon the colt, and the ass followed the colt, so, in like manner, Christ converted the Gentiles, or, as it were, he sat upon the heart of the Gentiles, first. For, although a few individuals of that nation became converts to the religion of Christ, yet the whole Jewish nation in general was not converted, but will be afterwards, according to St. Paul: "That blindness in part has happened in Israel until the fullness of the Gentiles should come in. And so all Israel should be saved" (ROM. XI—25). And as the colt, although untamed and unused, did not struggle to be led away by the apostles, so also the Gentiles, who were well disposed, embraced the religion of Christ promptly and cheerfully. All these salutary changes were effected in the minds of the Gentiles by that word of our Saviour: "Loose them and bring them to me."

In the second place, we have to bear in mind that the city of Jerusalem was the type of heaven, as we glean from the words of St. Paul: "But that Jerusalem, which is above, is free, which is our mother" (GAL. IV—26). And again: "But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in the heavens" (HEB. XII—22). From these last words we learn that not only the city of Jerusalem, but the *holy of holies* of the temple of Jerusalem, represented the holy temple of heaven, as the same apostle informs us—"For Jesus is not entered into the *holies* made with hands, the pattern of the true (the figure or image of heaven), but into heaven itself, that he may now appear in the presence of God for us" (HEB. IX —24). Now, as when Christ entered the city of Jeru-

salem, and its temple, the children cried loud and said "Hosanna to the son of David," so, in like manner, when he ascended the regions of heaven, after conquering sin and death, the angels sang his victory thus: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in. Who is the King of glory? The Lord, who is strong and mighty. The Lord, mighty in battle" (PSALM XXIII—7). Again: "The Lord hath prepared his throne in heaven...Bless the Lord, all ye his angels" (*Ibid.* CII—19). Likewise: "And I beheld and heard the voice of many angels...saying with a loud voice: "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction" (APOCAL. V—II).

In the third place, we have to observe that strewing or bearing of the leaves in ancient times was the sign or emblem of peace, prosperity, and victory. For example, we read in the histories of the Greeks and Romans that the wrestlers and pugilists, after having overcome their adversaries, were crowned with a wreath of green leaves from the olive tree. Again, in the time of the Deluge, when the waters had retired, the dove, which was sent out, came back to the ark with a green branch of olive, which was a sign that God had restored to the earth its former verdure and fertility. Likewise, we read that in ancient times, after a victory, soldiers used to bear in their banners the leaves of the palm tree. And St. John relates that "He saw in heaven great multitudes standing before the throne, and in sight of the Lamb, clothed with white robes and palms in their hands" (APOCAL. VII—9). Now, the children and others by bearing the leaves of the palm tree

declared that Christ had entered to impart to them the peace of God, and the salvation of their souls : " Blessed be the king who cometh in the name of the Lord, peace in heaven and glory in high," which is similar to the hymns of the angels, which was sung at his birth : " Glory be to God on high, and peace to men of good will." And Christ our Lord himself entering the city said : " If thou also hadst known, and in this thy day the things that are to thy peace : but now they are hidden from thy eyes" (LUKE XIX—42). These mournful words of our Lord have great force, and express clearly the blindness of the Jews, who did not know to welcome the visit of their Messiah and the desired of all the nations, who had come down from heaven to impart to them his heavenly peace, by rescuing them from the hands of the devil and hell. Those disciples of Christ and the inspired children knew well the value of his entry into the city and its temple, hence with sentiments of joy they burst into loud praises : " Hosanna, blessed is he that cometh in the name of the Lord." They knew well, I say that Christ came to them, not for his own benefit and glory, but in the name of God to do good to mankind,—to redeem them from the slavery of sin, death, and satan, to bless them, and to render them happy in eternal glory. And therefore when they said : " Blessed is he who comes in the name of God," they meant to say : " Live thou for ever, who hast visited us just when we were sunk into the depth of sin, and had no one who could rescue us from our infernal enemies. Hadst thou not come to lift us up from the mud and dirt of sin, we would all have perished for good. We welcome thy visit thousands of times. We render our sincere and warm-

est thanks to thee for showing us the path of justice and peace. Blessed are really thy feet, that have brought thee to us, in order that thou might preach to us the gospel of truth, and announce the glad tidings of salvation, and thus conduct us to the glory of heaven, from where we were turned out. We know that thou art the deliverer, who was promised to our first parents, Adam and Eve, and who had to crush the empire of the devil. We know that thou wert promised to Abraham and to David, and art he who had to bless us and redeem us. Blessed and welcome therefore is thy entry into our city." That these sentiments of those children and the multitude who welcomed our Lord at his entry were really true, is evident from what Christ himself said to his disciples: "Blessed are your eyes, that see, and your ears, that hear, for, amen, I say to you that many prophets and patriarchs desired to see that you see, and have not seen, and hear that you hear, and have not heard." Again, he said: "The Queen of the East went to hear the wisdom of Solomon, and to witness his riches, and lo! here is more than Solomon." Christ, then, by entering the city of Jerusalem and its temple, rendered them more glorious and renowned, than was the temple of Solomon. Hence literally was fulfilled in our Lord what Aggæus, the prophet, had foretold long ago: "The desired of all nations shall come, and I will fill this house with glory" and therefore "Great shall be the glory of this last house, more than of the first;" and that "In this place will be peace." Now, that peace, which the Messiah or Christ had to give, does not consist in having riches, in bodily beauty and strength, in power and learning, but in the knowledge of the true God, and in the practice of virtue; in being rescued from the hand of

sin and death, by the death of Christ, and by being thus made the heirs of the celestial glory.

Now, let the true children of Christ imitate the apostles, who gave away their clothes for the comfort of their master, and let the wealthy members of the church support the poor ones. For, whoever will give any thing to the poor in the name of Christ, will give to Christ himself, as he has said. Let every one strew about the green leaves of piety and justice, and render their souls a worthy temple, pure and holy, that Christ may enter into and impart to it his peace and blessing. Let the temple of our souls be occupied only by the agreeable perfumes of prayers and love of God. Let there be nothing worldly, disorderly, nothing that may in any way defile it. Let us remember that Christ, entering the temple, on that very occasion, did cast out all them that sold and bought, and overthrew the tables of the money-changers, and the chairs of them that sold doves, saying: "My house shall be called the house of prayers: but ye have made it a den of thieves." In like manner, St. Paul says: "We are the temples of God, and the spirit of God dwelleth in us. If, therefore, any one will defile the temple of God, God shall destroy him." Now, the things that defile this spiritual temple are the desire of riches, the unlawful gratification of the senses, gluttony, drunkenness, lust, impurities, injustice, theft, oppression, cruelty, enmities, dissensions, envy, jealousy, and the like passions and ill practices. Let us, then, give thanks to our Lord Jesus Christ that we were once, as it were, impure animals, but that Christ by sitting on us, by means of baptism and holy Eucharist, has rendered us pure and holy, and a worthy dwelling of the Holy Ghost. And

let us imitate those innocent children and pious men, who were gladdened to see him in their city, and said: "Blessed is he that cometh in the name of the Lord: Hosanna in the highest." Now, that very Christ who then entered the city and the temple of Jerusalem to impart his peace to the inhabitants, enters also the temples of our hearts and souls by means of the sacraments of regeneration and holy Eucharist. Let us give him our most sincere thanks, and say: "Blessed is he that cometh in the name of the Lord." And if we allow him to enter into the temple of our souls worthily, and allow him to reign therein during our life time, after death he shall open for us the gate of heavenly Jerusalem, which is our mother, and where true peace, perfect triumph, victory and glory are to be found.

VI. GOOD FRIDAY.

THE BLESSINGS OBTAINED BY THE DEATH OF CHRIST.

"Pilate took Jesus and scourged him. And the soldiers platting a crown of thorns put it upon his head..And bearing his own cross Jesus went forth to that place which is called Calvary, where they crucified him..Jesus, therefore, when he had taken the vinegar said: It is consummated. And bowing his head, gave up the ghost..One of the soldiers with a spear opened his side, and immediately there came out blood and water."—John XIX—1 to 24.

THE day on which Christ our Lord was crucified, and died amidst the most excruciating torments, was called by our forefathers, or the ancient Christians, *Holy*, or *Good Friday*. And very properly, too; for on that day was accomplished the greatest act of the love of God

towards mankind, namely, their redemption. On that day the Son of God, who had assumed our nature for our release and well-being, after a long struggle overcame satan and death, by his own death.—On that day he snatched away from the devil the hand-writing or the decree of the death of man, and affixed it to his cross; and after despoiling the devil and his principalities and powers, exposed the fall of his sway, triumphing over him in himself. Indeed, it would have profited us nothing to have been created after the image and likeness of God—to have received a beautiful body and an intelligent soul; to have been invested with honor and glory, and placed over all the visible works of God, had we not been redeemed from the slavery of satan, and rescued from the claws of death. For, although man had received from the liberal hand of his Creator all these privileges of body and soul, and a terrestrial paradise, yet he had lost them all through his transgression, and had fallen into the hands of the devil, who had a full sway over him, and as a hard and cruel master had kept him in chains and servitude worse than the bondage of the Israelites under Pharao. Man, indeed, was groaning under this heavy load of sin and under the infrangible fetters and chains of the devil on the one hand, and on the other there was no one who would sympathise with his hard lot and relieve him from the hands of the devil, by paying the adequate ransom for the debts of his sins. And he would have remained so for ever in pains and suffering worse than death itself, had not the Son of God had compassion on him; and volunteered himself to redeem him by taking upon Himself the debts of his transgression. To accomplish, therefore,

the release of man, Jesus Christ, the Son of the Eternal Father, came down from heaven on earth, and assumed the nature of man, that thus by dying as a true man on the wood of the cross, he would pay the ransom for man, and rescue him once more from that eternal dungeon of pains and death, and transfer him from earth to heaven, from death to life, from pains and tortures, to the enjoyment of bliss, and happiness of God. And since all these advantages were re-acquired by the death of Christ, our forefathers very properly called this day *Good Friday;* and as Christ died on a cross, they on this day, in order to shew their love and gratitude to the Redeemer, used to kiss the cross, the emblem of our redemption. And very properly, too ; for if the Royal Psalmist (PSALM CXXXI) "Entered the tabernacle, and adored the place where the feet of the Ark had stood," much more are we called openly to kiss and venerate the cross, whereby Christ has redeemed the world. Hence St. Paul says (GAL. VI—14): "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified." Yes, to me are not so much pleasing the sun and the brilliant stars glittering in the azure vault of heaven, nor the variegated and scented flowers of the meadows and gardens, nor the Indian gems, jewels, and gold ; nor are so sweet the honey-comb, as is the wood of the cross, shining with the precious blood of Christ, and upon which our redemption has been accomplished and eternal life obtained.

2. Now, let us consider how great must have been the love of our Saviour to induce him to die, and that on the bitter cross, amongst two felons, amidst the most ignomini-

ous sufferings and pains, and for those very sinners, who had transgressed his law, and, as it were, tried to usurp his divine throne and privileges in concert with the devil: "the day ye shall eat of this fruit ye shall be like gods." Not only they, but their posterity, by several and repeated sins, had subsequently almost obliterated the image and likeness of God, by adoring the devil and the most abject creatures, instead of God. And if it is a great crime to disfigure the statue that represents the king, or to efface the royal image from the coin, how much greater was the crime for man to have disfigured and defiled that image of God, which he had engraved on his soul? Hence, if the Son of God has borne our crimes with patience, and has moreover laid down his own life for our redemption, it is a love which surpasses our understanding. Really "God so loved the world, as to give his only begotten son" (JOHN III—16). Indeed, what parents have ever loved their children so much as to die for them? What master has ever loved his servants so much as to lay down his life for their well-being? Who has ever loved his friends so as to show his sincere affection by dying for the welfare of that beloved friend? Now, if parents do not die for their children; masters for their servants; friends for their friends, much less will any man volunteer to sacrifice his life for an enemy. Yet Christ has sacrificed his life for his enemies, who had disobeyed his orders, and in many and various ways offended him. Hence, St. Paul says: "Scarce for a just man will one die...But God commendeth his charity towards us: because when as yet we were sinners, Christ died for us." (ROM. V—8).

3. Yes, Christ died for sinners, his enemies; and his suffering became our joy; his cross our happiness; his death our life and immortality. Blessed be that cross of Christ, by which sin is crucified; blessed be his death, by which our death is swallowed up, and new life imparted to us. Yes, the old Adam, by transgressing the command of God, received the decree of death, while the new Adam, Christ, by obeying the command of his Father, has overcome death, and broken down all its powers, despoiled the kingdom of satan, destroyed the bars of hell, and opened the gate of heaven. Then the old Adam, by eating the forbidden fruit, was divested of his habit of immortality and glory, and was debarred from the happiness and pleasures of the garden of terrestrial paradise, and that garden was shut against him: to-day the new Adam, by having been crucified on the wood of the cross, and by drinking gall and vinegar, has vested man with the gifts of immortality, and has opened the gate of heaven for him: "This day thou shalt be with me in paradise." And to show that the gate of heaven was really thrown open at his death, Christ caused the veil of the temple of Jerusalem, which divided the *Holies of Holies* from the *Holies of Seculars*, to rend asunder, thereby visibly pointing out the fact that to-day the barrier which lay between heaven and earth is removed, and a road to heaven is open for us; so that all who inhabit this earth can now have an admittance into the Holies of Holies *viz.*, into heaven.

4. Now, who can worthily sing the praises of the cross? Who can adequately exalt the triumph of the death of Christ? Who can describe in vivid colors all the

glories of this wood? Verily, this wood of the cross is the most precious amongst all the woods of the forest. There is no garden or orchard that has ever produced such beautiful and scented flower, and such sweet and palatable fruit, as that tree of the cross of our Redeemer. For by eating the fruit of earthly gardens, and smelling the odour of the best of flowers, men are not preserved from death and corruption; but by eating the flesh of Christ, which was sacrificed on the cross, and by drinking the blood, which gushed out from his side whilst on the cross, all are vivified and preserved from eternal death and corruption: "Whoever shall eat my flesh, and drink my blood, shall have eternal life; and I shall raise him up on the last day." Then again, the four rivers that issued out of the garden of terrestrial paradise watered the countries of Palestine and thereabouts; but the water, that flowed from the side of Christ, has watered the whole universe, and fructified the hearts of all nations to eternal life: "The water that I will give you shall become in you a fountain of water, springing up into life everlasting."

Indeed, when Christ had died, his side was pierced, and water and blood gushed out mysteriously: and the man seeing this mysterious fact acknowledged Christ to be God. Now, blood and water that came out from his side in a gushing stream denoted an extraordinary fact, firstly, because after a man is dead no blood and water remain in his body; secondly, because from the side of Christ water and blood flew distinctly, whilst from the body of man only blood flows, if it happens to be cut. Now this blood and water that flew from the side of Christ went to show that as Eve

was formed out of one rib which was taken from the side of Adam whilst asleep, so, likewise, the holy Church, the spouse of Christ, was made by the water and blood that came out of the side of Jesus, the new Adam, whilst he was sleeping, or had expired and was hanging on the cross. As then Adam said (GEN. II—23): "This is now bone of my bone, and flesh of my flesh," so St. Paul (EPHES. V—30) says: "We are members of Christ's body, of his flesh and of his bones." Now, this water which gushed out of the side of Christ is applied to our soul in baptism; for, St. Paul says that whoever is baptized in Christ Jesus, has put him on, namely, he is become Christ's member; and again, he says (EPHES. V—28): "Christ has loved the Church, and delivered himself up for it. That he might sanctify it, cleansing it by the laver of water in the word of life. That he might present it to himself a glorious Church...For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the Church: Because we are members of his body, of his flesh, and of his bones."

Again, Christ died out of Jerusalem in the open air, firstly, in order to show that he died not only for the Jews, but for the whole world. Secondly, that he might purify the whole world, which was contaminated by the superstitious sacrifices offered to the idols, and by the sins of men. Again, he died on the cross raised up, in order to show that the serpent, which was raised in the desert on a wood, was the figure of Christ, who died on the wood of the cross. And as then all those who were bitten by other serpents, and looked on the brazen serpent, were cured, so, likewise, all those who would look on the cross with lively faith, may be cured of the

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bites of the infernal serpent—the devil: "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up. That whosoever believeth in him, may not perish, but may have life everlasting" (JOHN III—14). And indeed, if the blood of the Paschal lamb saved the Jews from the destroying angel, much more will the blood of Christ save us from the angel of death, if that blood is applied to our soul in baptism and in the sacrament of the holy Eucharist. Not only will it protect us here from all the dangers of sin and attacks of the devil, but it will conduct us to the kingdom of God, as St. Paul says: "We have confidence in the entering into the Holies (heaven) by the blood of Christ" (HEB. X—19).

5. We have seen on the one hand how much good the Saviour has effected by his death; let us deplore on the other the ingratitude of the Jews, who crucified and put to death him who had done so much good to them. They fixed with nails those feet that had travelled all over their country in preaching the gospel of salvation and peace, and doing good to every one. If the feet of the prophets and apostles are called by Isaias *beautiful*, because they travelled in preaching to people good tidings, how much more must have been those of the Saviour himself! They nailed on the wood those hands which had not only made the whole universe—angels, and men, and had adorned them with so many gifts; but had satisfied their hunger with bread, had given sight to the blind, hearing to the deaf, and life to the dead. They speared his heart that had loved them so much, that had borne with patience all their infirmities, blasphemies, and had such compassion on them as to shed tears on account of their blindness. They

spat on his face; they pierced his sacred temples with thorns, and rendered unsightly his whole divine countenance, which the angels of God delight to behold. He could have paralized the hands of those murderers in the very act of inflicting on him all these injuries; he could have sent his thunderbolts from heaven to strike them with death; he could have caused the earth beneath them to open and swallow them all alive, and thus put an end to all their malice. Not only did he not punish them in any way, but on the contrary he earnestly prayed to his father on their behalf, and pleaded their ignorance: "Father forgive them, for they know not what they do."

6. Well, every good soul will certainly admire these really divine acts of charity of our Saviour towards his enemies—will praise his real heroic acts of forbearance towards his executioners on the one hand, and feel justly indignant at the ingratitude of the Jews, who put him to death, on the other. But let us remember that the Jews crucified our good Redeemer only once on the cross; but those who commit sin renew the crucifixion and sorrow of our Lord on every occasion. For, the cause of the crucifixion and death of Christ was the sin of mankind, and, therefore, when we commit sin, and transgress the law of God, we cause a fresh wound to his heart; and, as it were, put him anew on the cross. Moreover, most of the Jews perpetrated all those acts of cruelty towards our Saviour, as he himself said, through ignorance: whereas, when we commit sin, we do it knowingly and willingly; which is certainly worse than all the atrocities of the Jews. Hence St. Paul very properly says, (HEB. VI—4) that "those who after baptism, and after

receiving so many gifts of God, fall away from religion and the practice of faith and good works, crucify again to themselves the Son of God, and make him a mockery." And as the earth, which receives often the rain and dew from heaven and is therefore expected to produce good fruits, is considered reprobate and its production only fit for burning, when it produces thorns and briers, so, in like manner, a man is considered reprobate and worthy of greater punishment, who, after being baptized and being a partaker of other sacraments, commits sin and falls away from the practice of good works.

7. Therefore, a Christian who really admires the sufferings of our Lord and appreciates his crucifixion and death, ought to imitate (as far as lies in his power) Christ in crucifying his sinful desires and vicious inclinations, in order that he may be crucified to the world, and the world to himself. Well, as Christ's hands and feet were nailed on the cross, his heart was pierced, his tongue was embittered with gall and vinegar, for the destruction of sin, so let every Christian crucify his hands and feet by abstaining from going to bad places, from stealing, striking, and killing; his heart from loving objects of sin, and persons of dangerous character; his eyes from looking at obscene objects; his tongue from cursing, abusing, blaspheming, and from immodest songs; his ears from hearing loose words, impure songs, detractions; his whole body and its sinful desires by subduing his inclinations and passions, and bringing them to the dictates of religion and acts of piety; and thus he will obtain the pardon of his sin here, and the glory of heaven hereafter, for which Christ was really crucified and shed his blood on the cross.

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VII. APPARITION AND INVENTION (?) OF THE CROSS.

HISTORY OF THE APPARITION AND INVENTION OF THE CROSS.

"I judged not myself to know anything among you, but Jesus Christ, and Him crucified."—(1 Cor. II—2.)

God, who had chosen king David, with a view to subdue the enemies of the people of God—the Israelites—and through him give them peace, was pleased to choose, towards the third century, Constantine the Great, Emperor of the Romans, to restore peace and tranquillity to the followers of Christ, and to build for them Basilicas (royal Churches) and Churches for the worship of the one true God. Eusebius, bishop of Cesarea, the writer of the life of Constantine, says that, after the death of Constantine Clorus, his son Constantine, when on his thirtieth year, was proclaimed emperor. But he was opposed by his rival Maxentius, the son of the emperor Maximianus Herculeus. These two aspirants to the throne had several encounters, which had resulted in favor of Maxentius whilst they were abroad. Hence Constantine, in order to give a decisive battle to his adversary, hastened towards Rome by crossing the Alps. But knowing that his army was inferior to that of his enemy, he made vows, and prayed to the God of the Christians, of whom there were many in his army; and God heard the supplication of this prince, as he was a man of upright principles, and possessed a virtuous heart. And while at mid-day he was

marching at the head of his troops, he saw in the clear, cloudless, and serene sky a most splendid cross, in the middle of which were written with characters of flames these words in Greek: *in tutto nika—in this sign you shall overcome your enemy.* All the troops were astonished at witnessing such a prodigy; but no one could make out what that vision meant. Christ, therefore, appearing to Constantine on the following night in a dream, explained to him what that sign foretold; and ordered him to make a standard in the likeness of that which he had seen in the open air, which would prove to him an insuperable defence against his enemies. The prince, in compliance with the injunction of Christ, caused to be made a cross, mounted with precious stones and jewels, in the middle of which a monogram consisting of two Greek letters *X* and *R*, *i. e.* ☧ was put, which meant *Christos*, or *Christ.* This symbol of the redemption was carried by the soldiers in the front of the army, whilst the two combatants met together and fought with each other before the bridge on the other side of the river Tiber, about a mile from the gate of Rome. The result of it was that the army of Maxentius was completely defeated, and he drowned himself in the Tiber. Constantine then triumphantly entered the city, the gate of which was opened by the people with great rejoicing. The first step of this victorious and pious emperor was to send for Pope Silvester, by whom he was instructed in the Christian religion. He issued an imperial edict in favor of Christianity. He turned, likewise, his imperial palace into a place of public Christian worship for the first time, as previously Christians used to hold their religious service secretly in the catacombs, and in

the secret crypts. This palace, which was converted into a Church, was called *Basilica*, or royal building, and is up to this day the cathedral of Rome, and the first Church that was opened publicly for the worship of the one true God, and our Lord Jesus Christ.

Now, no other event, perhaps, is so clearly demonstrated by the historians as the miraculous apparition of the cross, related by the abovementioned Eusebius, and confirmed by great many other contemporary writers, as well as by other monuments: "Were such a like fact related by others," says Eusebius, "it would have been a difficult matter to make us believe; but ourselves, who relate this prodigy, having heard from the mouth of the emperor himself, who will dare ever to question the truth thereof, especially when the promise has been verified by the fact itself?" As the apparition of Christ in the air to Saul confirmed him in the Christian religion, and incited him to propagate that religion, so, no doubt, the apparition of the cross to Constantine, and his subsequent victory by the sign of that cross, must have convinced the minds of the emperor and those of his army that the personage who died on the cross in the time of Pontius Pilate was truly the Son of God.

2. This splendid miraculous event gave an opportunity to St. Helena, the mother of Constantine, to undertake a troublesome journey to the holy land in quest of the cross, upon which the Saviour of the world had died. And about 326 years after the crucifixion of Christ, Mount Calvary was excavated by the order of this pious empress, who, previous to the digging, had removed therefrom the statue of the goddess Venus, which was placed therein by

the heathens through an aversion to Christianity. Likewise, she caused to be removed the marble statue of the god Adonides from the place where Christ was born, and the statue of Jupiter from the spot where Christ's body was buried during the space of three days, and whence he had arisen. The excavations on Mount Calvary led to the discovery of three crosses with three nails, but the title of the cross of our Lord was found detached from it. Now, in order to ascertain which of the three crosses was the one upon which Christ had died, the bishop of Jerusalem, Macharius, applied the first two to a woman who was then dangerously ill (others say that that woman was dead, but was not yet buried) ; they failed to do any good to her ; but by the touch of the third one she at once recovered. The genuine cross of Christ having thus by a miracle been ascertained, the pious empress built on the spot a Church, and left therein a portion of that cross in a silver case, the other portion she carried to Rome and gave to her son. The emperor enacted a law thenceforward prohibiting the punishment of any malefactor on the cross. Since that time the cross, which was held in great contempt, ("cursed is the person who is hanged on the cross" being a proverbial saying) became the most valuable pearl, and the most conspicuous ornament, in the crowns of kings and queens, emperors and empresses.

3. This holy cross, erected by the pious empress on Mount Calvary, stood there till 614, when, during the reign of the Greek emperor Phocas, it was taken away by Cosroës, the king of Persia, together with many Christians, who were carried as captives to Persia. There it remained for the space of 14 years, when the emperor Heraclius having

overcome Cosroës in a splendid battle recovered the cross from his son Siroes, who imprisoned and starved his father Cosroës and his brother, and concluded peace with Heraclius, by which the Persians gave up all their former conquests. This king of Persia not only sent back the cross, but also all the Christians who were taken into captivity by his father ; and amongst them was the patriarch of Jerusalem, Zacharias. The emperor Heraclius at first took the cross to Constantinople with great pomp ; but in the spring of 629 he took back the cross to Jerusalem, in order to offer a thanksgiving to the Lord of Victories, and in order to place it on the same site whence it was taken away by the Persians. He entered the city bearing the cross upon his own shoulders, in order to carry it to its proper place ; but he felt his progress impeded. It was then that the patriarch Zacharias, who was at his side, said to him: "That Christ had carried this cross barefooted and in the dress of poverty, whilst the emperor was in his most gorgeous garments." Hearing this, the emperor took off his imperial dress and crown, and then the cross became light, and was carried and placed by him in its proper place.

4. I have said elsewhere that to venerate the cross is no superstition, because the cross has been the instrument of our redemption ; and we have just heard that the symbol of our redemption achieved so much good in favour of Christianity ; and, therefore, it ought to be an object of the profoundest respect and veneration. And indeed, if St. John the Baptist honored the latchet of our Saviour's shoes, and the sick woman in the Gospel placed so much virtue on the hem of his garment, and was miraculously cured by its touch, much more should we

revere the cross of Christ, upon which he died. For the cross will work wonders for those who have faith in Christ's passions and death. Not because the cross is any thing in itself, but because it represents the death and passion of the Saviour to our minds as in a vivid picture, which cannot but make us love him. Then we do not refer our love and honour to the wood, but to him who died on it. But we must be reminded that there is a mystical and moral meaning attached to the word *cross*, namely, it means mortification, penance, persecutions and sufferings, which a Christian should be disposed to bear patiently all the days of his life, as Christ himself said (MATTH. XVI —24): "Whoever will come after me, let him take up his cross, and follow me; for he who carries not his cross and follows me, is not worthy of me." Every Christian should, therefore, bear up cheerfully pains and sufferings, poverty and contradictions of this life, since they have not the occasion of being crucified on a real wooden cross, and thus they will obtain the blessings of Christ.

VIII. EASTER SUNDAY.

DIFFERENCE BETWEEN TEE RESURRECTION OF CHRIST AND OUR RESURRECTION.

"He is risen. he is not here, behold the place where they laid him."—Mark. XVI.—6.

AFTER the army of Pharao had been drowned and destroyed in the Red Sea, and the Israelites by crossing it safely had been delivered from the hands of the Egyptians, Moses and the children of Israel sung the joyful canticle

to the Lord, and said: "Let us sing to the Lord: for he is gloriously magnified; the horse and the rider he hath thrown into the sea. The Lord is my strength and my praise, and he is become salvation to me" (EXOD. XV—1). Again, after David had killed the giant Goliah, and thus had taken away the reproach from his people, the Jewish women of every city of Israel ran out to applaud him and sing his praises. With greater emotion of gratitude have we Christians to sing to-day the praises of Jesus Christ, our Redeemer, and render him our warmest thanks, for he also by his resurrection has killed the infernal Goliah, and drowned the hellish Pharao—has disarmed hell, overthrown the empire of satan, and triumphed over sin and death. The victory of satan was to have brought on mankind death, and rendered our bodies mortal and corruptible; Christ rising from the dead immortal, impassible, and glorious, has attained full victory over him, according to St. Paul (1 COR. XV—54) "that when this mortal has put on immortality, then shall come to pass the saying which is written: 'Death is swallowed up in victory' Thanks be to God, who hath given us the victory through our Lord Jesus Christ." The storms, then, of his passions, the winds of his tortures, have passed away; the clouds of his anguish have dispersed, and the billows of his pains and death have subsided on the one hand, and on the other the calm of his joy and peace has returned back, and the sun of justice has risen again in all his divine splendor and glory. Let us, then, say with the Psalmist: "This is the day which the Lord hath made, let us be glad and rejoice therein" (PSALM CXVII—24); and with the multitude of heaven: "Alleluia: for the Lord our God, the Almighty, hath reigned. Let

us be glad and rejoice, and give glory to him" (APOCAL. XIX—6).

2. Indeed, as the devil, after having caused the apostacy of our first parents from God, was glorying in their ruin; so likewise, after causing our Lord's death and burial, he was singing triumphantly, as if all was over with Christ. But the devil found his mistake; he thought that as he had swallowed down our first parents, and, as it were, digested them, and all their posterity, so he had effected the same success with Christ. But not so; he found Christ too tough to be digested, and hence he was obliged to bring him out; and with him all those whom he had swallowed before. And this is the reason why our Lord had forbidden his disciples to reveal his divine glory, which they had witnessed on Mount Thabor: "The vision that you have beheld tell no body till the Son of Man rise again from the dead." For, as satan seduced Adam and Eve in a disguise, and swallowed them down, so, too, it is necessary that he should swallow me down by bringing on me death, and taking me for a mere man; but he will find me indigestible and hard, and consequently he will be obliged to burst his infernal belly and die himself, and thus allow me to come out in company of all those whom he had devoured before.

In fact, the devil, by promising the likeness of God to our first parents, had brought on them and their whole posterity death, and had taken away their life; Christ, on the contrary, by undergoing death brought back life, and destroyed death. Adam and Eve, after eating the forbidden fruit were turned out from the garden of paradise, and were subjected to labor, pain, and mortality: Christ,

on the contrary, by tasting death first opened the gate of heaven (" This day you shall be with me in paradise"), and afterwards restored immortality, impassibility, and glory by arising again from death. Now as God had first made heaven and earth and furnished them with all their suitable ornaments, and then ushered in man with glory and honor, so, likewise, Christ died in order to open the gate of heaven and prepare a suitable habitation for fallen man, then afterwards by rising from the grave glorious, and immortal, he introduced man into the region of heaven, and invested him with the glory of immortality : " Who (Christ) was delivered up for our sins, and rose again for our justification" (ROM. IV—25).

3. The resurrection of Jesus Christ, then, is a sure pledge. For, if Christ be truly risen from the dead, then the truth of all the doctrines which he taught is firmly established, because he appealed to his future resurrection as the grand proof of his divine authority to teach. Thus, for instance, when he had restored sight to the blind, cured all kinds of diseases, and cast out devils in presence of the Jews, they attributed all those wonders to the power of the devil, and required a further proof, and asked him to shew a sign from heaven. To which our Lord replied: "An evil and adulterous generation seeketh a sign, and a sign shall not be given, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights: so shall the Son of Man be in the heart of the earth three days and three nights" (MATTH. XII—39). Again : " The Son of Man shall be betrayed to the chief priests and to the scribes ; and they shall condemn him to death...and the third day he shall rise again" (MATTH. XX—18).

Now, Christ having fulfilled what he had foretold, by rising again on the third day, has established his doctrines on a most firm foundation, because he has thereby demonstrated that he is God, and the Lord of all. We can, therefore, cast ourselves confidently into his hands for our resurrection, for he has said: "I am the resurrection and the life. And all that believe in me, although they may die, they shall live" (JOHN XI—25). And again: "This is the will of my father who has sent me, that all who believe in him shall have eternal life, and I shall raise him up again on the last day" (*Ibid* VI—40). Hence, St. Paul beautifully proves our resurrection after the model of that of Christ when he says: "If Christ be not risen again, your faith is vain...Then they also that are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the first-fruits of them that sleep. For by a man came death, and by a man the resurrection of the dead. And as in Adam all dies (who is the first-fruit of all who die), so also in Christ all shall be made alive" (1 COR. XV—17).

4. But it may be objected in this place that if Christ is the first-fruit of the resurrection and immortality of our bodies, then why do our bodies not rise immediately after death instead of being dissolved as the bodies of others? To answer this query we must bear in mind that it has pleased the Redeemer to raise our bodies from the dead on the last day, when he will come to render to every one according to his work; but by his resurrection he showed us that the very body of his which had fallen was raised up again; and that in like

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manner the very bodies we now have will rise on the last day. Now, it was necessary that the body which we inherited from Adam in our birth should be melted down by death, and be recast again in glory. Christ's body was destroyed on the cross, and arose on the third day, remodelled, as it were, into immortality: so, likewise, our sins are destroyed in the sacrament of baptism; and, as it were, all the corruption of the sinful body is reduced to ashes and dust, and on the day of the resurrection will rise again purified of all its defects. For the sin of Adam had brought on death, which being destroyed in baptism, the body becomes again free from its dissolution. Hence, St. Paul says: "Know ye not, that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him, by baptism into death...Knowing this, that our old man is crucified with him, that the body of sin may be destroyed to the end, that we may serve sin no longer" (ROM. VI—3-6). Now, sin and the sinful body having been destroyed in baptism, according to St. Paul, the resurrection of our body will follow:—"For, if we have been planted together in the likeness of his death (Christ died on the cross our sin dies in baptism), we shall be also in the likeness of his resurrection." And what that likeness between our risen bodies and that of Christ will be, he explains thus (PHILIP III—21): "Who (Christ) will reform the body of our lowness, made like to the body of his glory;" and again (1 COR. XV—42): "It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body." The destruction of our sin in bap-

tism, as we have heard from St. Paul, and the eating of the flesh of Christ in the holy Eucharist ("he that eateth my flesh hath everlasting life; and I will raise him up in the last day"), are the germs of our resurrection. The destruction of sin is the first step to our resurrection; and the resurrection itself of our body, and its immortality, impassibility, and glory, are the complete victory which we shall obtain on the last day, as St. Paul teaches us (1 Cor. XV—53): "For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory' O grave, where is thy victory? O death, where is thy sting?" The prophet foreseeing the victory over death which mankind will obtain on the last day, by the death and resurrection of Christ, exulted, and said in the person of Christ (Osee XIII—14): "O death, I will be thy death; O hell, I will be thy bite." As when a man prostrating his troublesome enemy on the ground and sitting on his breast would say: where is now your strength, where is now your pride, where is now your bite? so, in like manner Christ, sitting on the breast of death and vanquishing him, says: O grave, where is thy victory? O death, where is thy sting?

6. Christ, our Lord, by his resurrection from the dead, teaches us to rise from the grave of our sin. Now, Christ died once, and arose from the dead, and he dies no more, so, too, Christians after having risen once from the grave of their sin, either by baptism or by the sacrament of penance, ought to rise for ever, and commit sin no more. Hence St. Paul says (Rom. VI—9): "Knowing that Christ rising again from the dead, dieth now no more,

death shall no more have dominion over him...so do you reckon yourself dead to sin, and alive unto God—Let not sin, therefore, reign in your mortal body." If sin has brought death on you, and Christ died to destroy sin, it is certainly improper for you to commit sin again. The same Apostle says in another place : "Christ, our pasch, is sacrificed." Now, the pasch, or passover, means the transition from one place to another, from one state of things to another. Hence, Christians are called upon to change their state of things,—they have to pass from sin to virtue and justice—from earthly objects to heavenly ones. For, as the Jews passed from Egyptian bondage to the freedom of God, and as Christ passed from death to life, from mortality to immortality, so we likewise ought to pass from a sinful life to virtue and acts of piety. The apostle says (ROM. VI —13) : "Neither yield ye your members as instruments of iniquity unto sin : but present yourselves to God as those that are alive from the dead." The time past ought to suffice for sin ; what remains should be employed in the service of God. You have been sinners, but now you are washed, now you are sanctified, now you are justified in the name of Jesus Christ—you have been before in darkness, but now you are enjoying light; walk, therefore, as the children of light. Christ, our pasch, is sacrificed ; therefore, let us feast not with the old leaven, which is approaching to corruption and putrefaction, nor with the leaven of malice and wickedness, but let us feast with the unleavened bread of sincerity and truth, with the bread that has no alloy of corruption, but is pure and true, and which consists in the practice of virtue. We not only abstain from food which is rotten, or bread which is spoilt, but we likewise

change our clothes, put off the old, torn, and dirty ones, and put on new and clean ones. Then, if we are risen with Christ in baptism, and if the old man is crucified therein, it is but proper for us to abstain from sin. But as we throw away our old garments, so we should do in regard to sinful deeds, and henceforward associate only with Christ, the new man, and, as it were, put him on, and cling to him, as a dress adheres to the body. St. Paul says (EPHES. IV—22): "Put off, according to the former conversation, the old man, who is corrupted according to the desire of error. And be renewed in the spirit of your mind: and put on the new man, who, according to God, is created in justice and holiness of truth." And: "therefore (1 COR. XV.—49), as we have borne the image of the earthly (Adam)" by committing sin, and by being disobedient to God; so "let us bear also the image of the heavenly (Adam)" by doing good, by complying with the commands of God, and by abstaining from lies, injuries, pride, lust, and other offences which make us enemies of God. In short, let us extricate ourselves from all earthly concerns and abandon wordly ties, as Christ came out of the grave, leaving therein the clothes with which he was wrapped. Since we are risen with Christ, let us seek the things that are above, not the things that are upon the earth. And as Christ before rising was dead and buried in the grave, so we also during life time should be dead to the world, that we may rise afterwards in glory with Christ: "For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory" (COLLOS. III—3).

7. As God, having created heaven and earth, and all that are in them, out of nothing, and man within the space of six days, rested on the seventh day, and sanctified it, we are commanded to sanctify it, and not to work on that day, (in remembrance of the creation of the world within the space of six days, and of the rest on the seventh), so likewise Christ our Lord having wrought the salvation of man during his lifetime, rested after his death and arose from the grave glorious and immortal after three days. And in commemoration of his resurrection the first Christians and the apostles changed the Sabbath so called to that on which our Lord arose and called it the "Lord's day." This was done on account of the forgetfulness and ingratitude of man, who always forgets his benefactor and the benefits received, and thus attributes to himself what is only a gift of God. Now, when we know, by the fact of observing Sunday, that God created the world in six days and rested on the seventh; and also that Sunday is called Lord's day, as Christ arose on that day after having conquered sin and death, we will feel naturally inclined to love God who created us, Christ, who redeemed us. Moreover the first man was called *Adam*, which means earthly, in order to remind him, by the very name, that he was of earth, and that thence he should learn humility. In like manner, men put up statues, erect triumphal arches and columns, in order to commemorate the name of great benefactors, or to celebrate from generation to generation the victories or great events that have taken place, that thus their descendants might know by whom, when, and by what means, such and such good deeds were wrought, or

such and such victories were accomplished. Great being the utility of such standing monuments, the holy church calls the day, when man was redeemed and all spiritual goods obtained by the death of Christ, Good Friday, so likewise, she calls the day, on which Christ arose from the dead, the Lord's day.

8. Now, in the ancient times the holy church used to bless the baptismal font, and baptize the neophites or the candidates for baptism, towards the early morning of Holy Saturday night, when, it is supposed, our Lord arose from the grave, with a view to represent the resurrection of man from the grave of his sins. Her grounds for doing so was this fact, that as Christ died on the cross to destroy sin, and was buried, so, likewise, our sin having been crucified and buried in baptism, we are enabled to rise again in the new life of sanctity, as St. Paul says (ROM. VI—4) : " For we are buried together with him by baptism unto death, that as Christ is arisen from the dead by the glory of the Father, so also we may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now as a new and spiritual life was imparted to those who were baptized, they used to keep up wearing their white garments during the whole week, in remembrance of their having been cleansed from the dirt of sin. And during the whole of that week they were taught how to resist the devil, as likely he would assault them thereafter with greater force, on seeing them adorned with a happy and new life. And indeed, as when satan saw our first parents adorned with the gifts of immortality, he assaulted them ; and as Christ himself

after his baptism was tempted by the devil, so, likewise, Christians are assaulted and tempted after their baptism, whereby they are changed from the children of wrath into the children of God, and heirs of paradise. After having, then, been instructed in the way to overcome Satan, they deposed their white garments on the following Sunday; thereby showing that they had received strength enough to resist thenceforward the assaults of the devil. And hence the following Sunday was named *Low Sunday*, being the Sunday on which they lowered, or put off their white garments.

Now, these ceremonies remind us of the salutary acts of Christ our Lord, his apostles, and the ancient Christians; and thereby teach us to follow their examples with regard to our rising from the slavery of sin. We know that the original sin of Adam is destroyed in baptism; and the sins that we commit after being baptized are washed by the sacraments of penance or confession. Notwithstanding this, we neglect to have our sins cleansed either in baptism or in confession. We neglect to get original sin cleansed in the first place, when we delay from day to day, from month to month, to baptize our children. The reason of this delay is because things are not ready to give an entertainment to friends; or because god-parents are not in the place; or we prefer one week to another, that month to this, and the like. Now, if this delay be reasonable and short, it may pass, unless there is danger for the life of the child. But to put off the baptism of the children for a considerable time, is very unadvisable, for the life of a child is continually exposed to danger of death. And as Christ our Lord has

said that no one will enter the kingdom of heaven unless he or she be baptized, hence, should the child die without baptism, it will be debarred from enjoying the bliss of God; and God will exact of its parents the accounts of the loss of the child. Now, if a man had a heavy load on his head, or if his feet were tied with fetters, he would certainly not like to delay from day to day, from month to month, to get relieved of his load or fetters; how much more, then, ought we to try and free ourselves from our sins, to get rid of the power of the devil, to transform the child of wrath into the child of God, as soon as possible? Hence, as the apostles and the first Christians were very punctual to baptize their neophites and catechumens on the very day when the baptismal fonts were blessed, in order to shew the immediate resurrection from sin to newness of life, so ought we to baptize our offsprings with as little delay as possible, in order to make them children of God. In the second place, with regard to actual sin, which our first parents Adam and Eve had committed gravely, God Almighty did not delay from day to day, from month to month, in exacting of them the confession of their sin; but no sooner had they fallen into sin, than he approached them, that they might confess their sin and thereby obtain pardon. Then, again, when David had committed the sin of impurity and murder, God at once sent the prophet Nathan to hear the confession of his sin. In like manner, whenever we may offend God by our sins, let us not delay our conversion, but let us at once have recourse to the sacrament of confession. Now, as God wishes that we should not delay in returning to him after having committed any grave fault, so, likewise,

we should not delay to baptize our children, and get original sin washed away from their hearts in the font of regeneration.

9.—But those that are already baptized and are grown in age, must renew their baptismal vow, and confirm the promises which they had made at their baptism, namely, to serve God during all their life time, and to renounce satan with all his works and pomps. Let them, then, recall to their minds, that when they were re-born in baptism they took in their mouth salt, which signified that they would grow daily in the wisdom of God, and preserve themselves from the corruption of sin, and exhibit themselves as a living sacrifice, holy, pleasing unto God ; they took upon their heads a white garment, that they might keep themselves always pure and unspotted ; they took in their hands a lighted taper, that their good works might always shine like so many lights, and that they might keep the faith and the love of God always burning in the innermost recesses of their hearts. And if, unfortunately, they have been corrupted, defiled, and darkened by the practice of bad deeds, let them again apply to their souls the salt of sorrow, the balsam of mortification ; let them wash their hearts with the water and soap of penance, and pour into the lamps of their minds the oil of sincere confession and contrition.

IX. ASCENSION DAY.

THE EXALTATION OF THE HUMAN NATURE IN CHRIST.

"And the Lord Jesus was taken up unto heaven, and sitteth at the right hand of God."—Mark XVI—19.

THE mission of Christ in coming down from heaven to earth was to redeem mankind; and accordingly, he having accomplished that great work of our redemption by his preaching, labor, passion and death upon the cross, rose again on the third day. After his resurrection he remained on earth forty days with his disciples, and during that time frequently appeared to them and spoke of the kingdom of God. And having, as a wise architect, settled the foundation of his Church on a solid basis, and having authorised his apostles and their successors to govern it, and to hand down the thread of truth to the faithful of all ages and of all nations, he was at length pleased to withdraw his visible presence from the earth, and to go and take possession of that bliss and happiness which was due to his victory over sin and death.

Now, Christ ascending into heaven has in the first place ennobled human nature by sitting on the right hand of God. What a change! what nobility! how the lot of man has been transformed from dust and ashes into immortality and glory! That same being, to whom it was said: "Thou art dust, and into dust thou shalt return" (GEN. III—19), hears now the consoling words of God: "Sit on my right hand" (PSALM CIX—1). The same

man who (PSALM XLVIII—21) was "compared to senseless beasts and made like to them," is not only "crowned with glory and honour and placed over all the visible works of God," but he is raised above the angels, and surpassing the Archangels, Cherubims and Seraphims, and all the powers of the heavenly hosts, sitteth on the right hand of the Almighty himself. Now, those very Cherubims who guarded the gate of the terrestrial paradise lest man should dare to enter it, welcome him to the heavenly regions, saying (PSALM XXIII—7): "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the king of glory shall enter it." For when Christ had ascended into heaven, two angels appeared in white garments, and said to the apostles: "Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven."

The angels appeared to the disciples of Christ for two reasons; *firstly*, to shew that Christ was really the Son of God and God himself, whom the angels serve, and whose message they bear to us. As when Christ was born the angels appeared and announced his birth to the shepherds, and sung hymns of joy; and when he arose from the dead two angels appeared at the sepulchre to tell the good women that Christ had risen as he had foretold; so, likewise, at his ascension two angels came to inform the disciples of our Lord that he had really ascended into heaven: *secondly*, that the apostles might not be grieved by his departure from them—Hence it is that St. Paul says: "For the Lord himself shall come down from heaven with commandment, and with the

voice of an archangel...Then we shall be taken up together with them in the clouds to meet Christ into the air : and so shall we be always with the Lord" (1 THES. IV—15).

In the second place by his ascension Jesus opened to man an entrance into heaven, which was before shut against all mankind ; and even those illustrious personages, whose eminent virtues are the deserving subject of our admiration, such as Abel, Noah, Job, Abraham, Moses, David, and other prophets and just men of the old law, could not be received into that paradise, till Christ had unlocked its gates and prepared admission for them. Christ, then, entering the heavenly Jerusalem, introduced the souls of all the just men into heaven, as St. Paul says : "Christ ascending on high has led captivity captive" (EPHES. IV—8). But we must remember that it was not for them alone that heaven was opened, but for all who should die in the grace of God. As Christ our Lord is the first-fruit of the resurrection of all, so is he the first-fruit of the ascension of all those who will love God and render themselves worthy by good deeds. No longer to the just will be deferred the reward of perseverance, no longer will they be detained in anxious expectation of a deliverer to come ; but if they are pure and holy, the same instant which puts an end to their earthly existence will place them in possession of life eternal. And hence, by going to heaven, Christ has prepared places of glory suited to the merits of each individual : "In my Father's house there are many mansions... and I go to prepare a place for you" (JOHN XIV—2).

In the third place Jesus ascended into heaven in order to plead our cause before God; to be our Advocate and Mediator, as St Paul informs us (HEB. IX—24): "Christ penetrated into heaven itself, that he may appear now in the presence of God for us;" and again (*Ibid.* VII —24): "He continueth for ever; hath an everlasting priesthood whereby he is able to save for ever them who come to God by him, always living to make intercession for us." In ascending into heaven, then, our Lord has not abandoned us; he has not left us orphans, but he pleads our cause before his Father—He represents to his Father our frailty and ignorance on the one hand, and on the other how much he has suffered for our welfare by showing the fruits of his own wounds, in order to induce the eternal Father to forgive our sins. Hence, St. John says: "Sin not; but if any man sin, we have an advocate with the Father, Jesus Christ the just" (JOHN II.—1).

In the fourth place Christ ascended into heaven, in order to send down his Holy Spirit to fill our hearts, to enlighten our understanding, and raise our affection from things below. And therefore he said: "It is expedient that I should go; for if I go not, the Paraclete (Comforter) will not come to you, but if I go, I will send him to you" (JOHN XVI—7). And we read that Christ our Lord ten days after his ascension, sent down upon his disciples the Holy Spirit, who filled their hearts with his divine gifts—with the knowledge of every thing; with courage and strength for the endurance of all sufferings; with the love of the heavenly things; and with a relish for spiritual

enjoyments and delights. St. Paul says (EPHES. IV—8): "Christ ascending on high, he gave gifts to men." These gifts of the Holy Spirit were not only meant to illumine the apostles and teach them all truth, and to direct and guide the Church to the end of the world, but also to confirm the weak, to comfort the afflicted, to animate the dejected, to rouse the lukewarm, and to urge sinners to repentance.

2.—Let us, therefore, appreciate the ascension of our Lord for all these advantages and favors which he has bestowed on us by going to heaven, and let us try to meet him in that blissful place. Jesus Christ ascending into heaven fulfilled the mission which he had received from his Father. Blessed are those Christians who also shall fulfil their mission by doing the will of their heavenly Father on earth, in order to return to their true home, heaven. Indeed, the mission of every individual on earth is to love and serve God faithfully here, and to enjoy him eternally in heaven. For this reason that man was not created for the purpose that he might eat, drink, dress, and indulge in the pleasures of this earthly abode for a while, and after death be annihilated; as in that case his lot would in no wise differ from that of other animals; but he was made for quite another region, and for a life of bliss and immortality: which certainly is clear from this fact that he has received an erect body; eyes on the front directed to contemplate the beauty of the heavens;— a soul endowed with the likeness and similitude of God;—a heart gifted with the highest aspirations after imperishable beauty and happiness; whilst the bodies of all other animals are stooping, and their heads bent towards

the earth ; nor do they manifest any other desire except that of eating, drinking, and sensual gratification. If, therefore, the formation of our bodies and the aspiration of our hearts are dissimilar from those of other animals, our end, consequently, must differ from theirs : and if our end is dissimilar from that of the animals, our deeds also ought to be different from those of irrational animals. We ought to strive to reach the goal of eternal glory by living according to the dictates of reason and religion. Christ, by ascending into heaven, encourages us to mortify all our earthly passions and desires, and to disengage our hearts from all earthly charms, the sensual allurements and weight of sin, that we may be light for the flight to heaven. St. Paul says (PHIL. III—20): "Seek the things that are above, where Christ is sitting at the right hand of God." We are here mere travellers, and therefore should not fix our abode here on earth—heaven is our native country and happy home, and this ought to be the grand object of all our desires, the centre of our wishes, and the chief end of all our pursuits :—" We have no permanent city here below, but we are to seek after a future one" (HEB. XIII.—14). Now, heaven being our true home and the true treasure of our souls, our hearts also should be directed constantly towards it, as Christ said : " Where your treasure is, there your hearts will be also." If Christ, our head, is in heaven, we also, who are the members of his body, should be united with him.

X. PENTECOST SUNDAY.

THE DESCENT OF THE HOLY GHOST, AND ITS BENEFITS.

"Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth."—Psalm CIII—30.

As when, after a long and continued drought, during which time all human and animal bodies, plants, and trees are burnt and dried up, and covered with dust, a good smart shower of rain visits our earth, every thing gets refreshed and renewed, looks nice and clean, and begins to flourish again and revive, so before the coming of the Holy Ghost on earth every man was burnt by the heat of sin, and was covered with the dust of infidelity—every vestige of religion and piety was dried up in the hearts of men—the knowledge and image of a true God was quite disfigured—Man worshipped the devil instead, and offered to him human sacrifices. Stone and wood, water and fire, and other creatures of the earth, birds and beasts, plants and vegetables of the field, were the objects of his worship. Then, again, man was without affection, without charity; cruel, selfish, unjust; in short, all mankind was sunk in the grossest idolatry, and buried under the thickest darkness of vice, as St. Paul says: "They had changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things...Being filled with all iniquity... Without affection, without fidelity, without mercy" (ROM. I—23). But all this irreligion, infidelity, and wickedness

have been removed by the advent of the Divine Spirit, who illumined the world with the light of his divine knowledge, and irrigated abundantly the dry hearts of men with the running stream and water of piety and virtue, and made them reflourish, and shoot out the flowers and fruits of eternal life, as the same apostle informs us: "We ourselves were some time back unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, hating one another. But when the goodness and kindness of God our Saviour appeared, not by the works of justice which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost" (TIT. III —3). And again: "The charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us" (ROM. V.—5).

2.—The Holy Ghost descended in the form of fiery tongues, to denote that as the abuse of the tongue at the time of Babel was the cause of the dispersion of mankind, and of their separation from each other, so the gift of speaking different tongues bestowed on the apostles might reunite again different people and nations together, by enabling them to worship one true God as their father, and to love each other as brethren: "And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak; because every man heard them speak in his own tongue" (ACTS II—4). The Holy Ghost descended in the shape of fire and wind, thereby to show the might, the strength, the courage, and eloquence of the apostles, who, after receiving the Holy Ghost, went

out to preach the doctrines of Christ, and to convert men to true religion and piety, with such boldness and courage that they bore down all the opposition of tyrants, and silenced all the eloquence of philosophers and orators. And as fire and wind consume and purify, so the preaching of the apostles consumed the thorns of sin that were in the hearts of men, and purified them from all stain and corruption. And, indeed, the preaching of the apostles on that very day was not without its effect, as three thousand souls were added on the very spot to the fold of Christ, and five thousand soon afterwards followed their example. The apostles not only preached at Jerusalem to the assembled people, who had come from all the parts of the world, but they traversed the whole length and breadth of the Roman empire, like so many suns enlightening men who were sitting in the darkness of error; and inflaming their hearts with the love of God, of truth, virtue, and piety, according to the injunction of Christ (ACTS I—8): "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." And indeed, they travelled throughout the world, announcing to men the religion of Christ, as St. Paul says (ROM. X—18): "Their sound hath gone forth unto all the earth, and their words unto the ends of the whole world," demolishing the altars of the idols, and upon their ruins erecting the trophies of Christianity. It was then that men began to cultivate acts of piety and religion—then faith and justice, chastity and temperance, charity and peace, embraced each other. Hence, St. John Chrysostom very eloquently says:

"As at the rising of the sun the darkness is dispelled; wild animals hide themselves in their dens, murderers, thieves, and those who strip the bodies of the buried dead run to the mountains, so at the appearance of Peter and his preaching the darkness of error was dispelled; the demons took to flight, the diseases of the body were cured, the distempers of the soul were removed; all sorts of evils were warded off from the earth; virtue and piety returned and took possession of the hearts of men. And as a man is immensely enriched by taking a small object, were it only a stone, from the royal treasury, where are deposited gold and precious stones with great care, in like manner whatever came out from the mouths of the apostles (for they were, as it were, the royal treasury in which the treasures of cures were deposited) were the greatest spiritual riches and blessing. And then it was really a beautiful thing to see how much more desirable were the words of the Lord than gold and precious stones." And indeed, what can be more powerful and precious than that mortal men, and even their shadow, could cure diseases, expel demons from possessed bodies? What wealth, jewels, gold, or silver could ever have made a man to walk, who was from his infancy lame? What science and art could ever have raised the dead to life? Yet the apostles, in the power of the Holy Ghost, by a word only cured the lame and raised the dead." *(Hom. I. in Pent.)*

3.—The descent of the Holy Ghost and his wonderful doings in regard to the conversion of men and their sanctification is, in the first place, the surest confirmation of our religion. Had Christ our Lord not sent the Promise

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of the Father or the Holy Ghost the comforter, men would have doubted of his promise—they would not have known what had become of Christ, since he had promised to send down the Paraclete who had to teach every truth, and bear testimony to all whatever Christ taught and did. But as the Holy Ghost did really come and fill the hearts of the apostles, and convert the world, our hope is sure, and the reward of our good acts is safe. In the second place, is the most certain sign that God has been reconciled with man. For as men, who have been at variance and are reconciled invite each other to take dinner, send mutual presents to each other, so, in like manner, God having been reconciled with men, sent down in token of friendship his present—the divine spirit to us—and he took from us to himself the sacred humanity of Christ, and made him sit at his right hand. And in fact, as long as mankind was not reconciled to God by the death of Christ, the Holy Ghost was not given; but after the death, resurrection, and ascension of Jesus, the Holy Ghost came upon men, according to St. JOHN (VII—3): "He that believeth in me, as the scripture saith, *out of his belly shall flow rivers of living water.* Now, this he said of the spirit which they should receive who believed in him, for as yet the Spirit was not given, because Jesus was not yet glorified." That is, the Holy Ghost was not given to the believers until Christ was crucified and arisen from the dead.

4.—Now the Holy Ghost, whom God sent to us, is not only a hostage, as it were, of the promise of the Father, but also the source of all sanctification, and the giver of all good gifts. He is not only the giver of "Wisdom and

understanding, counsel and fortitude, knowledge, godliness, and the fear of the Lord" (ISAIAS XI—2), but through him we have the knowledge of Jesus Christ, the Redeemer (1 COR. XII—3): "No man can say the Lord Jesus, but by the Holy Ghost." As we could not call on the Lord Jesus, so likewise we could not call on God the Father, without the aid of the Holy Ghost (GALAT. IV.—6): "And because you are sons, God hath sent the spirit of his Son into your hearts, crying Abba, Father." Hence it is that we address God in prayer: "Our Father, who art in heaven" No one can even conceive an act of contrition, address a suitable supplication to God, or cherish any hope of eternal life without the grace of the Holy Ghost (ROM. VIII—26): "Likewise, the spirit also helpeth our infirmities. For we know not what we should pray for as we ought: but the spirit himself asketh with unspeakable groanings," namely, the spirit inspires us to ask things of God according to what is pleasing to God, and useful to us. It is through the grace of the Holy Spirit that there is in the church the word of wisdom, science, and faith (1 COR. XII—8): "To one indeed by the spirit is given the word of wisdom: and to another the word of knowledge: to another faith in the same spirit." Again, it is through the Holy Ghost that the gifts of hope and charity are infused into our hearts (ROM. V—4): "But we glory also in tribulations: knowing that tribulation worketh patience: and patience, trial: and trial, hope: and hope confoundeth not: because the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us." It is through the mercy of the Holy Ghost that we have pastors and bishops for our guidance,

(ACTS XX—28): "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you, bishops, to rule the church of God." Lastly, the Holy Ghost is the root and fountain of all other moral goods, being charity itself, as St. Paul says (GAL. V—22): "The fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity."

5.—From the above we admire the bounty of the Holy Trinity with regard to the salvation and happiness of the human race. For God the Father had created the material world for man; and in order to impart to him his bounty and happiness, he gave to man his own image and likeness—a mind to know, and a will to love, the Creator. But man by committing sin degraded himself, and fell down from that happy state, and lost his claim to heavenly advantages. God the Son, moved by compassion for man, came down from heaven, took our human nature, and by shedding his precious and divine blood redeemed man once more from the slavery of satan, and rescued him from the chains of sin and hell, and opened for him the gates of heaven. And on ascending to heaven he sent down upon us the Holy Spirit, to complete and perfect the work of man's redemption. Who accordingly in his descent imparted to men his divine gifts of conversion and repentance, by infusing into the hearts of men the knowledge of the true God, the love for virtue and piety—the spirit of prayer, religion, and lively aspirations after heavenly goods. If, therefore, men now know the true God—if they love God and their neighbour—if men are now civilized and advanced in

science and art—if the condition of man and woman is raised, and love and humanity, justice and peace, are among men—if we are in the true Catholic Church—and all this be the effect of the gratuitous love and mercy of the Holy Ghost—this Divine Spirit ought to be invoked always by us and loved above all things, as without his guidance and grace we can do no good, or practise any meritorious virtue. The Holy Spirit, like a tender mother, nourishes our souls, guides our ways, loves and corrects us. He is the support of the weak, the consolation of the afflicted. And although God the Father and God the Son love us, yet the Holy Spirit takes care of us like a mother, and is constantly watching all our movements. And though he only once appeared visibly in fiery tongues and wind upon the apostles, yet he is always invisibly dwelling with us, just as the Son of God was born and seen only once visibly on earth, and conversed with men, and yet he is always with us invisibly, according to that (MATTH. XXVIII 20): "Behold I am with you all days, even to the consummation of the world." And again, although Christ our Lord but once died and celebrated the feast of the Pasch in a visible manner, yet invisibly we celebrate the feast of Easter and renew his death always here, according to St. Paul (1 COR. XI—26): "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come." In like manner, although the Holy Ghost once descended upon the apostles in a visible form, yet he is always descending on us invisibly, as Christ said: "If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you

for ever. The spirit of truth, whom the world cannot receive...but you shall know him, because he shall abide with you, and shall be in you" (JOHN XIV—15).

6.—Since the Holy Spirit is the fountain of all spiritual blessings, let us invoke his assistance in all our work, in all our doings: Thou Divine Spirit infuse into our hearts the gifts of thy grace. Thou indeed didst give wisdom to Solomon, understanding to Daniel, counsel to Joseph, fortitude to Sampson, knowledge to Moses, piety to David, and the fear of the Lord to Job. Come, Holy Spirit, send down from heaven the rays of thy Divine light. Come, thou, who art the Father of the poor, the author of all good gifts, and the light of our hearts. Thou art our rest from labours, the ruler of our passions, the comforter of our tears...Wash, therefore, Lord, our polluted souls, water our barren clay, and heal our wounds, soften our stubborn wills, inflame our tepid hearts, and guide our wandering steps...Grant us a virtuous life, a happy death, and a happy eternity.

XI. TRINITY SUNDAY.

WHAT THE HOLY TRINITY TEACHES US.

"Going, therefore, teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth.-XXVIII—19.

THIS feast not only clearly teaches us the most august mystery of one Godhead in three persons, all eternal, infinite, and equal amongst themselves, but it moreover reminds us of the consoling fact that all mankind were

made after the image and likeness of God (GEN. I—26) : "Let us make man to our image and likeness...And God created man to his own image...male and female he created them." Then, this bountiful God created man not for his own benefit, but that by serving and loving Him on earth he might share the glory and happiness of the blessed Trinity in heaven (PSALM XV—2) : "I have said to the Lord, thou art my God, for thou hast no need of my goods." But unfortunately when this image of the Holy Trinity was disfigured in man by the transgression of God's commandment, it was again restored to him by the grace and mercy of the same most blessed and undivided Trinity in the regenerating and sanctifying sacrament of baptism, which is administered in the name of the Father, and of the Son, and of the Holy Ghost. And for this reason, when Christ was baptized in the river Jordan, the Holy Ghost descended upon him in the shape of a dove, and the voice of God the Father was heard : "This is my beloved son, in whom I am well pleased" (MATTH. III—16-17). By which is meant that as at the baptism of Christ the whole three persons of the Godhead were present, so likewise whoever is baptized in the name of the Father, and of the Son, and of the Holy Ghost, receives the image of the Holy Trinity. And that, as the dove is white, pure, and innocent, so likewise the soul of the baptized person becomes clean and pure, and all his iniquities are washed away. Hence, St. Paul says : "Neither fornicators, nor idolators, nor liars, nor thieves, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. And such some of you were ; but you are washed, but

you are sanctified, but you are justified in the name of our Lord Jesus Christ and the Spirit of our God" (1 COR. VI—9).

Again, man after committing sin was turned out of the garden of the terrestrial paradise, and its gate was closed against him; now man, after receiving baptism, is not only become pure and holy, but is entitled to heavenly glory; and he becomes the adopted child of God, and he hears said to himself what was said to Christ: "This is my beloved son, in whom I am well pleased." For this reason St. Paul says: "We ourselves also were some times unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, hating one another... but God saved us by the laver of regeneration and renovation of the Holy Ghost ...That, being justified by his grace, we may be heirs according to hope of life everlasting" (TIT. III—3).

2. Well, the Holy Trinity has bestowed on us his image not to be kept inactive, but that we might, by our good works, imitate him whose image we bear; for, God is pure and holy, and there is no imperfection in him; and therefore man ought to be pure and holy, and perfect himself in all good works: "I am the Lord your God: be holy, because I am holy" (LEVIT. XI—44); and again, "Be you, therefore, perfect, as also your heavenly Father is perfect" (MATTH. V—48). Now, according to Christ, our Lord, the perfection of God, with regard to his outward actions, consists in forgiving the faults of others, in sending his sun and rain upon the just as well as upon the unjust; hence, he says that we ought to give to him who asks any thing of us, that we

should love our enemies and do good to them that hate and calumniate us, and pray for them that persecute us; for if we love them that love us, what reward shall we have? for to love him who loves us is a mere natural act of returning love for love, and there is no perfection in it, but to love one who hates us, and to salute and wish good things to strangers and enemies, is really a perfection, which approximates to the perfection of the Almighty.

We should not only be perfect in our outward but also in our inward acts, and endeavour earnestly to do all through a pure motive of pleasing God. And as "out of the abundance of the heart the mouth speaketh," so if our heart is pure, good works and acts will proceed out of it, but if it is corrupt, bad words and deeds will follow. As, for instance, when a cup is filled with a good and odoriferous liquid, a sweet fragrance is emitted outside, but if there be putrid and loathsome matter in it, an offensive stench is exhaled outside; hence, Christ, our Lord, said that even to look at a woman with bad motive is a fornication; and that we must pray and fast not for show; nor give alms from any wordly motive, but only to please God.

3. In the Holy Trinity we discover, besides, a model of our fraternal love. For, as the three persons of the Holy Trinity are of the same substance and of the same will, so we, who come from the same parents, and are of the same substance, and tend to the same end, ought to love each other with equal love. Then, again, we have the same God for our creator, and are baptized in the name of the same blessed Trinity, and thereby we

are become the children of the same heavenly Father; we should therefore seek each other's welfare with equal interest. For this reason Christ, our Lord, commanded us to address God in prayer: "*Our* Father." If God is the father of all, we all consequently are amongst us brothers and sisters. Hence, we ought to bestow on each other not only the affection of our heart, but also our earthly goods and the earnings of our hands. We read in the Gospel of St. John (CHAP. XVII—20) that Christ, our Lord, prayed to his Father for unity and fraternal love amongst his followers: "And not for them (apostles) only do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me and I in thee: that they also may be one in us: that the world may believe that thou hast sent me"; and again: "By this shall all men know that you are my disciples, if you have love one for another" (*Ibid.* XIII—35).

Now, the first Christians complied with the wishes of their Master; for St. Luke relates that "All they that believed were together, and had all things common. Their possessions and goods they sold, and divided them among all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meals with gladness and simplicity of heart" (ACTS II—44). Could any one desire a better picture of brotherly love and union than what we view in the deeds of the first followers of Christ? Amongst them there was no distinction of country and color, rank and condition, riches and beauty, Jews and Greeks, learned and unlearned, but they were all of

one heart and one mind, men and women, old and young, rich and poor—and by their concord and harmony they had rendered their dwelling a paradise of peace and happiness on earth!

Alas! what difference there is between those first disciples of Christ and their posterity! What jealousy and envy is there not now-a-days amongst us? How do we not try to cut the throat of each other? What distinction do we not observe of color and caste, riches and poverty? How we do not hate each other? And were it possible we would devour each other for some paltry gain of honor or riches. Were those first Christians perchance brought amongst us, they would not recognise whether we are the followers of Christ, the God of love and meekness, chastity and forgiveness, or the children and followers of Mahomed, the herald of lasciviousness—or the followers of Krishna, Doorga, and Kalee, deities of immodesty, lust, usurpation, and the like. If Jeremias the prophet were to arise and witness the scenes daily taking place among Christians, he would compose a much greater volume of lamentations and woes than the one he wrote. It is shameful, indeed, to be called Christians, and to usurp the property of another by theft and violence; to look down upon each other who have the same image of God, like the devil; to eat and drink like so many beasts; to dress and sing like so many women of disreputable character; to hate each other, and to seek only one's own well-being, like so many cats and dogs. Many Christians are such unfortunately by name only; there is scarcely a vestige of a Christian life—the life of Christ and of his true followers—in them. In general,

Christianity now-a-days may be likened unto a box which formerly contained many diamond rings and other jewels of precious stones and metals, but now the box lies empty, one precious article after another has been sold, mortgaged, or squandered. The hapless owner sees it, and bewails, and curses herself and the hands that have deprived her of her treasure. So, indeed, is the Christianity of the present age. There is scarcely any true love of God and of one's neighbour in it, there is no Christian charity, and chastity—but every one likes to fill his own pocket, likes to see his own benefit, seeks his own name and glory, and endeavours to satisfy his own senses by all sorts of unlawful pleasures. Let, therefore, all Christians think seriously upon this point—that they are called upon to live so as to manifest in their works the goodness and sanctity of God. They ought to be the salt of the earth, the light of the world ; and therefore they should so shine before men, that they may see their good works and glorify their Father, who is in heaven (MATTH. V—13).

4.—As, then, in the adoration and imitation of the Holy Trinity consist our true sanctification, so, likewise, the contemplation of the same hereafter will constitute our true happiness and beatitude. For what can be a more engaging and pleasing sight than to view face to face the unveiled glory of the Blessed Trinity—the cause and origin of all things and beings—in whom are centred all power and wisdom, all bounty and happiness ? And as iron becomes like fire in the furnace, so the souls of the just will be changed in the glory and happiness of the blessed Trinity when united with him.

XII. FEAST OF THE SACRED HEART OF JESUS.

THE DEVOTION TO THE SACRED HEART OF JESUS.

"As the Father hath loved me, I also have loved you."— John XV—9.

As the feast of Christmas calls to our mind the incarnation and birth of Jesus Christ, the commemoration of the crucifixion on Good Friday represents his death, and the solemnity of Easter reminds us of his glorious resurrection from the dead; so the feast of the Sacred Heart of Jesus sets forth the exceeding love that he has for the welfare of mankind. Now, the heart is the fountain of love, according to the Canticle of Canticles (IV—9): "Thou hast wounded my heart, my sister, my spouse; thou hast wounded my heart with one of thy eyes, and with one hair of thy neck." Again: "I sleep, and my heart watcheth the voice of my beloved" (*Ibid.* V—1). Likewise, "And they said one to the other: Was not our heart burning within us, whilst he (Christ) spoke in the way, and opened to us the Scriptures?" (LUKE XXIV. —32). As in the heart resides love, so the head is the seat of wisdom, as we read: "The eyes of a wise man are in his head" (ECCL. II—14). Now, then, by celebrating the feast of the Sacred Heart of Jesus, we do no more than call to mind the vehement love of Jesus Christ with which he was actuated for our happiness; which far from being superstitious, tends to make us feel the bene-

volent heart of God-man, and induces us to appreciate his works done in behalf of our salvation. Just as a wife keeps the portrait of her affectionate husband, the children of their tender parents, and benefited persons of their benefactors, in doing which they are considered to be grateful, in like manner, by celebrating the feast of the Sacred Heart of Jesus, or by keeping the picture of it, we are not only blameless, but we rather show ourselves grateful to him who loved us from the very beginning, and opened his heart, through which the water and blood of love for our salvation flew in torrents.

2.—Indeed, Christ said: "As the Father hath loved me, I also have loved you"; and "I came that they may have life, and may have it more abundantly" (JOHN X—10). Again, "The Son of Man is come to seek and save that which was lost" (LUKE XIX—10). Now, the work is the proof of love—Christ's works prove that he really and sincerely loved us and sought after our welfare; for during the time our blessed Lord lived amongst us, he compassionated our miseries, and was always ready to afford relief, if we only sought it. His commiserating heart melted into tenderness at the sight of a poor afflicted widow, who was weeping over the death of her only son; and he even wrought a miracle to comfort her: it sighed, it heaved with grief, when the two sisters were shedding tears of sorrow for the death of their brother Lazarus; and he hastened to remove the cause of their tears by restoring Lazarus to life: it sought not the great ones of this world, but those that were in the greatest distress and miseries. The sick and the afflicted flocked to him from all sides;

so that, wherever he went, he was generally surrounded by those who were in some kind of distress; and a "virtue went out from him (from his commiserating heart) and healed all." He said therefore: "Come to me, all you that labor, and are burdened, and I will refresh you" (MATTH. XI.—28). Thus, he pardoned and assisted Magdalene and Peter, and the poor publican and the penitent thief.

3.—Indeed, true love and sincere affection is stronger than any thing else, for nothing can retard its operation. Hence, the love that Christ bore for us surmounted every difficulty, contradiction, poverty, hunger, and thirst, calumny, and death itself. In him was really fulfilled what the wise man says with regard to true love: "Love is strong as death...the lamps thereof are fire and flames. Many water cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love he shall despise it as nothing" (CANT. OF CANT. VIII—6). Our Lord was not, however, satisfied with having bestowed on us, whom he loved, all his substance—heaven and earth and all that they contain—his likeness and image, until he gave his entire being—his divinity in the incarnation, his life on the cross, his flesh and blood in the sacrament of the Holy Eucharist. If to give one's life up for the welfare of an enemy is the greatest charity, how much more has Christ loved us, who not only died for us his enemies, in order to make peace between God and man, but deigned, moreover, to give his body and blood for the nourishment of our souls, by which he is united to us and we to him? O really "charity is patient, is kind, seeketh not her own

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goods, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth away" (COR. XIII—7).

4.—Now, it was really verified in Christ after his death what was said about the excessive effusion of love that the heart of a lover has towards the loved one: "I sleep and my heart watches the voice of the beloved." For, not only did he love us during his life time and suffered death for our well-being, but even when he was dead, or sleeping on the cross, his heart was burning with the love of mankind. Hence, he caused his heart to be opened with a spear, that therefrom water and blood might flow, that that water might wash away our sins, and that blood might feed our souls. And as Eve was formed from the rib taken from the side of Adam when he was asleep, so the holy church, or the souls of Christians, are formed and regenerated in the sacrament of baptism by the water which gushed out from the side of Christ, while sleeping on the cross; and moreover their souls are fed in the holy communion with that blood which flowed out of his heart. Hence it was literally fulfilled in the wounded heart of Jesus on the cross what Isaias had foretold long before: "You shall draw water with joy out of the Saviour's fountains" (ISAIAS XII—3). And our Saviour himself had signified it when he said: "But the water that I will give, shall become a fountain of water, springing up into life everlasting" (JOHN IV—14). What can be more wholesome than the water which flowed out of the Sacred Heart of Jesus? What can be more copious and lasting than the fountain coming from the heart of God-man himself? The river that went

out of the place of pleasure watered only the lands of Hevilah, Ethiopia, Assyria and Asia Minor; but the spiritual river that sprang out of the Heart of Jesus waters the whole world, and fertilizes the hearts of all mankind, be they Europeans or Asiatics, Americans, Africans, or Australians.

5.—Since the Sacred Heart of Jesus is a source of the happiness to man, it is but right and proper to love that Heart with the utmost tenderness of our heart. Hence, St. Paul says: "If any man love not our Lord Jesus Christ, let him be anathema, maran—atha" (1 COR. XVI. —22). Let us then love him who has so loved us. But let us remember that no one can love Christ unless he keeps his commandments: "He that hath my commandments, and keepeth them, he it is that loveth me...He that loveth me not, keepeth not my words" (JOHN XIV —21). Now, then, if we love not Christ, we will be anathema and be lost; but, on the other hand, to love Christ is to live up to the words of Jesus, that according to the apostle "We may live, now not we, but Christ may live in us" (GAL. II—20). We see that those who love each other sincerely are united together; so must we also be united with the Sacred Heart of Jesus. Then, again, sincere friends try to please each other and avoid all that might be the occasion of offence; in the same way we must try our utmost, by our good works to please our Lord, and avoid all that in any way might displease him. Therefore let every one love the Sacred Heart of Jesus with the utmost tenderness. And let those, who have forsaken that tender and Sacred Heart and wandered away return to that Heart; let them imitate the

bird, which when it has missed its nest, is never at rest until it returns back to it. In like manner our hearts will never find their rest until they are sheltered by the sacred and loving Heart of Jesus, and united to it by means of the worthy reception of the sacrament of communion:—"He who eats me, dwells in me, and I in him."

All ye who seek a certain cure
In trouble and distress
Whatever sorrow vex the mind
Or guilt, the soul oppress.

Jesus who gave himself for you
Upon the cross to die
Opens to you his sacred heart
Oh! to that heart draw nigh.

Ye hear how kindly he invites,
Ye hear his words so blest
"All ye that labor come to me
And I will give you rest."

What meeker than the Saviour's heart
As on the cross he lay,
It did his murderers forgive
And for their pardon pray.

O Heart! thou joy of saints on high,
Thou hope of sinners here;
Attracted by those loving words,
To thee I lift my prayer.

Wash, thou, my wounds in thy blood,
Which forth from thee doth flow;
New grace, new hope inspire; a new
And better heart bestow.

THE END.

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